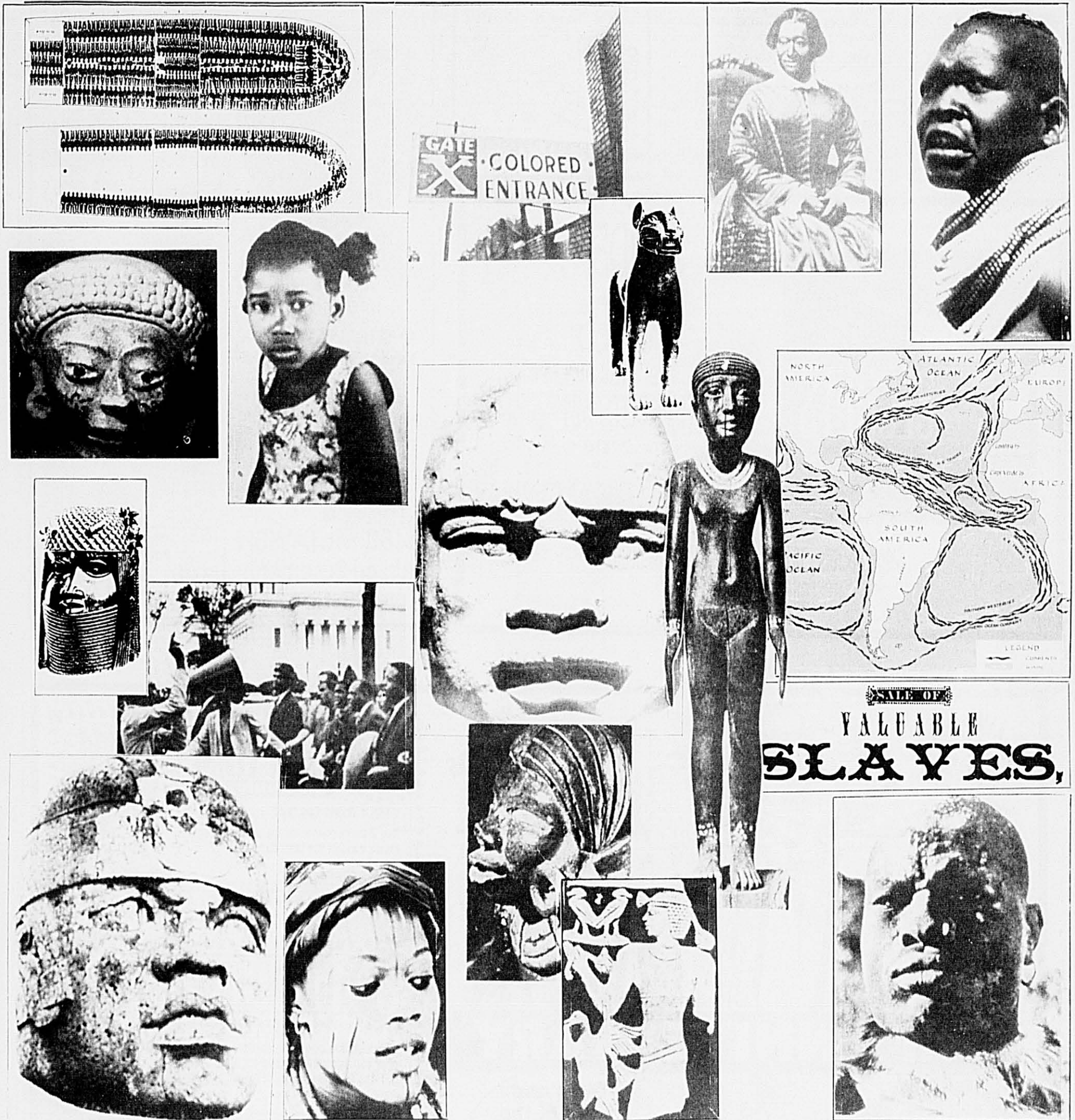


MCGILL DAILY BLACK HISTORY ISSUE

Volume 81, Number 64

Smite the power since 1911

Monday, February 3, 1992



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The cover of this special issue of the *Daily* shows various artifacts found in the Americas which are African in origin. The artifacts, found over an area from Mexico to Peru, were left there by Africans as early as 800 B.C.

The oral histories of various indigenous people throughout the Americas attest to the fact that African people had been to the Americas long before Columbus.

Moreover, when Balboa arrived in what is now Panama, he recorded in his diary the existence of Africans among the people there.

The evidence is overwhelming. There exists iconographic evidence, linguistic evidence, 40-ton Olmec statues that are distinctly African, and artifacts, including tools from Africa.

This is not to say that Africa brought "civilization" to the Americas. On the contrary, those elements of African culture that arrived in the Americas fused with the already existing indigenous American culture.

Like the history of Egypt and the history of the Moors in Europe, the history of Black people in the Americas centuries before

Colombus got lost.

Our history has been erased from history books and denied by mainstream scholarship. The evidence offered in Ivan Van Sertima's *They Came Before Columbus* and by other authors has been side-stepped.

The African presence in the Americas — the Olmec culture — serves as a symbol of the History of African people that remains for the most part untold.

Colombus, on the other hand, for African people serves as a symbol of the cruelty of slavery and colonialism that we people have come to know so well.

This Black History Month issue represents the Black Students' Network's small but significant contribution to the rewrit-

ing and reinterpretation of the history of Black people, in the hope that, in doing so, a new vision and image of African people the world over can be achieved.

As the sources of the information presented below are widely available and well documented, there is no need to take our word for granted. We challenge and invite you to read the following articles with an open mind, and to "check it out" for yourself.

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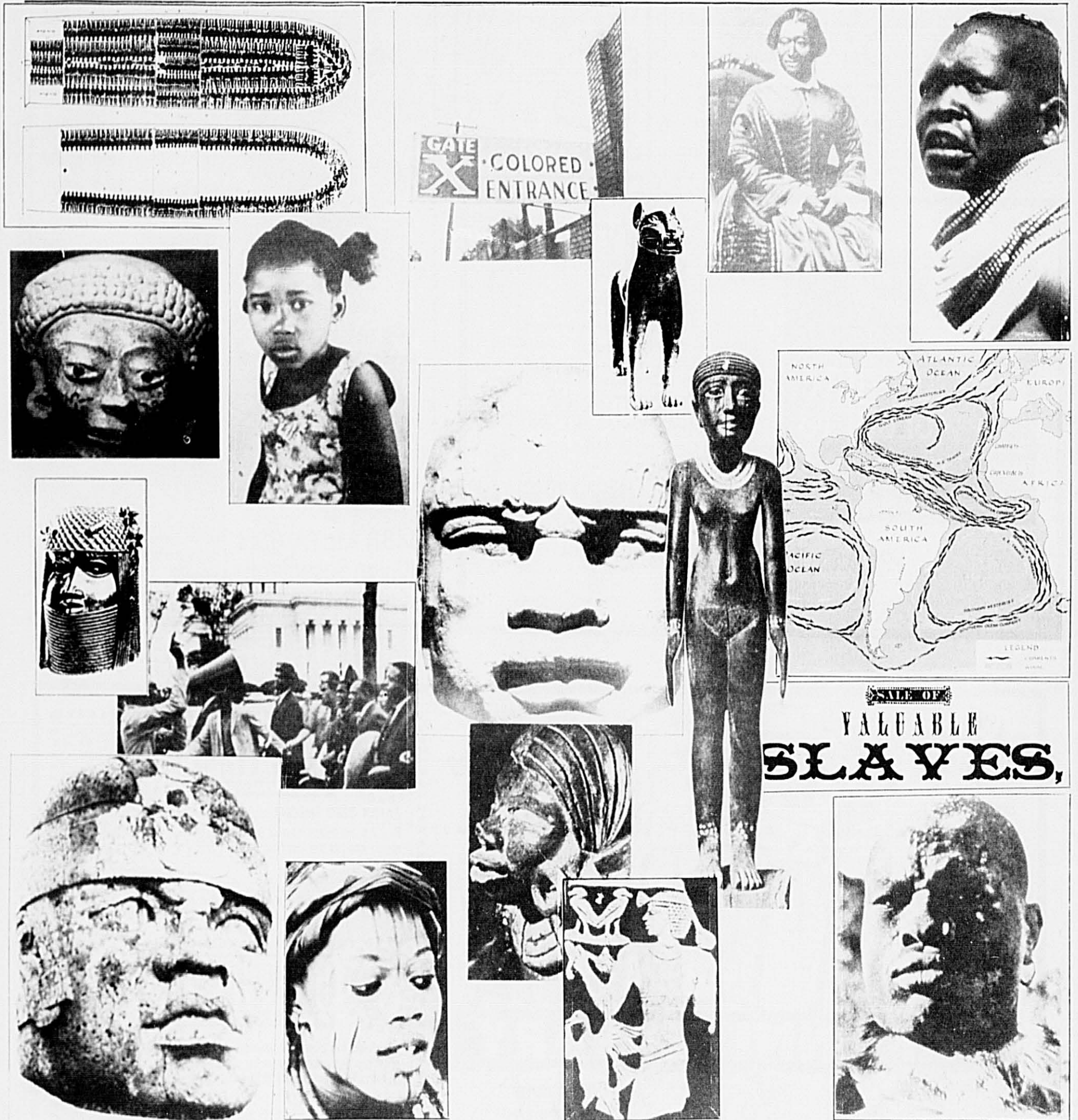
David Austin
Cultural Issues Chairperson
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The casket of Martin Luther King Jr. moves through the streets of Atlanta to a funeral service at Morehouse College.

The Disquiet

Still a man,
Though not so innocent

Still, a man
Though never so guilty

Shot,... by a cop
As he lay sickly in a chair

(Keep it quiet)

Young life
Though diabolical

Young life though,
Never criminal

Doused like light;
Transferred anger from some other where.
Oh young life:

(Keep it inside...)
In what land are we
Where men are not free
To be treated as men,
Yet judged, by the colour of their skin
Can *this* be the True Free North,
Where the hand of Justice lies enchained
Where Race on Race is a sad, often sung refrain

Tell us — you who dream
Where can we find humanity,
Where peace and freedom reign.

— Ted Runcie

TORONTO, 1988

To those who fell on the way up, and to those who
are still climbing.

MIS-EDUCATION AT MCGILL

By THE BLACK STUDENTS' NETWORK:

Long ago, the Greeks would cross the Mediterranean Sea to attend the august universities of Ethiopia and Egypt. There, they would learn the principles of physics, mathematics, biology, philosophy and politics.

Yet in our history books, Africans appear only after European colonialization. Ancient Greeks, on the other hand, are portrayed as the almost supernatural founders of all knowledge, miraculously independent of any important outside influence. This is despite the fact that there were dynamic trade and communication exchanges between Europe, Asia and Africa.

The absence of the influence of Africans — not to mention Asians, Indians, First Nations peoples and Arabs — in the "his-story" of human knowledge, both within and outside Europe, is blatant to all but those trained not to see it.

In this day and age, it is difficult not to become frustrated with individuals who refuse even to entertain challenges to the conventional accounts of history, and who resist opening the doors of our institutions to all people's contributions. The scholarship exists; the scholars exist; but progress has yet to be made.

Here at McGill, the Black Students' Network has been trying to make way for a history course, with a view towards establishing Black Studies and Africana Studies programs. Our course sought to achieve three developments which we felt were important.

First, we wanted to establish a course to teach the history of Africans in the diaspora. Second, to extend that subject beyond the conventional confines of American Black history to incorporate the history of Africans in the Americas. Thirdly, because no other people were qualified to teach Canadian and Caribbean Black history, and because people of colour are not only underrepresented but virtually absent from the faculty, we wanted a *qualified* person of African descent from the Montréal community to teach the course.

"It's too expensive," they told us. We pointed out that to hire an individual to teach a semester-long course is substantially less than what is usually

paid a one-time speaking engagement.

"Well, this proposal is too late." We pointed out that the proposal was submitted more than six months before the curriculum committee meeting.

"Well, the proposal is not satisfactory." We wonder why no one bothered to ask us to revise it in the six months before the committee meeting.

"Well, students aren't supposed to participate in choosing courses. Only professors propose courses." And we marvel that a decision-making process which so directly affects students can be so resistant to their participation. Students are not inherently unworthy of participating in their own education.

Now, a professor in the department has decided to teach the course. He is not a scholar of Canadian or Caribbean Black history, nor is he a person of colour.

Moreover, when he proposes to teach the course, students will cease to control any part of it.

Of course, we realize that this development represents a step forward. Yet we cannot help but be left with many questions:

— Why is the History department so resistant to student input?

— Why is the History department so reluctant to hire a lecturer of African descent? Few would object to hiring a woman to teach a Women's Studies course, or a Jewish person to teach a Jewish Studies course.

— Why do the professors of this university evade the incorporation of Black history? If they recognize the value of our proposal, as they insist they do, why have they been so reluctant to aid its progress?

We urge students to support the expansion and enrichment of conventional university curricula. We urge you to monitor and participate all venues of university life which affect students. In this way we can make this university one which truly succeeds in the education of its students.

EDUCATION IN THE YEAR 2000

by Mariame Kaba

Today is 1992! What have we learned with respect to "integration" and the educational system of the Black community? Mainstream education entices Blacks into surrendering their own mannerisms, patterns of speech, culture, and even their minds.

We need to explain why Black people built better communities and established stronger families when they lived in the era of segregated schools.

After the Civil Rights movement, we abandoned and dismantled our school systems. We never asked what integration would mean to our community. Intergration into a white-dominated racist school system did not solve the problem. We didn't realize that it would force us to accept the white way as the right way.

As a community, we failed to realize that the Western educational system is designed to train some people for high status roles and others for low status ones. Yet in this society, there is no need to debate who is benefiting from high status roles and who is systematically relegated to low status positions. Once this underlying purpose of education becomes clear, it cannot be allowed to set our agenda.

We, in the Black community, expect our enemies to do for our children as they do for their own. That shows incredible naivete and even stupidity on our part. We have to understand that the "majority" will adopt an educational perspective which favors its own and facilitates an acceptance of a so-called minority status by all others.

Just imagine if we had true education! An education based on truth, not on omission and lies.

How would the system of white supremacy survive? Who would then be trained to accept low, menial, deskilled jobs which are essential to the system of capitalism?

The Africans' fundamental role in world history has been ignored by the educational system. No longer can we beg for educational reform because what we need is a complete educational revolution. We must institute Black studies from the elementary school level, if we want to ensure that our children do not inherit self-hatred and neglect.

Seen in this light, the call for Black studies is a call for taking one step towards reclaiming our minds. It is a call for discovering all that is distinctively African about ourselves and the world in which we live. Black Studies serves as a means for correcting "his-story".

By isolating us from our Africanity, white society has encouraged and imposed the growth of isolation and rootlessness in the Black person's mind. We need to know that we are not alone. We need to know of the contributions made all over the world: in Africa, the Americas, Europe, Australia, Asia.

Studies have shown that perception and achievement are related. So if a child perceives that they are somebody, then they will be more likely to act accordingly. Many deplore the consistent "underachievement" of Black students. But in the face of all the structural, psychological, and material obstacles we face in the educational system, the miracle is that so many of us still achieve.

BLACKS IN SCIENCE

ANCIENT AND MODERN

Considerable exposure has been given to Blacks in the field of entertainment.

Both the electronic and print media emphasize Black achievement in this field to such an extent that hardly anyone is unaware of the great contributions that people of African descent have made and continue to make in this area.

BY FRED BERTLEY

FROM MUSIC AND DANCE, athletics and the fashion industry, Blacks have not only made their mark, but have been praised by the media for their ability and their accomplishments. Terms such as "naturally talented", "athletically gifted", "born to play the game", "musical genius", have all used over and over again to describe the performances of Blacks.

While these descriptions may be accurate, the intellectual capacity, as well as the reasoning skills, of Black people are hardly ever mentioned, let alone stressed. Although it is bad today, this concentration on the physical prowess of Blacks at the expense of their intellectual ability, has historically been worse. The achievements of Blacks in the fields of science, technology and medicine, to take only a few examples, have been almost completely ignored by the mainstream media. The result has been an incomplete scientific history of the world.

CONSIDERING THAT CIVILIZATION began in Africa, a theory first proposed in 1929 by William Leo Hansberry, a Black professor, but accepted later by the world only when Louis B. Leaky and his wife confirmed it, logic would suggest that the progress of civilization would also begin there. Ancient historical European figures such as the Greek historian, Herodotus, and the Hellenic poet, Homer, testified in their works that advanced civilization was first found in Africa.

For over 5000 years, for example, countries such as Kemet (Egypt) and Nubia (Ethiopia), had the highest levels of technology, science and medicine. The results of such learning, both pure and applied, were freely exchanged between the two countries with the result that their civilizations continued to show advancement and improvement.

The great Egyptian Imhotep was the first known scientist and physician, and the true father of medicine as stated by Hippocrates himself. He lived approximately 5000 years ago. An accomplished architect, engineer, scribe, priest and physician, who performed delicate and complex operations on humans, Imhotep paved the way for the well known Greek doctors, Hippocrates and Asclepius, who followed 1500 years later.

Sir William Osler, the great Canadian physician after whom the Osler Library of the History of Medicine of McGill University is named, supported this view. The outstanding professor and historian of McGill categorically stated that Imhotep was "the first figure of a physician to stand out clearly from the mists of antiquity."

Other outstanding historical examples of African science and technology. The Haya people of Tanzania were smelting iron, a process

that was passed down from generation to generation while, approximately 1500-2000 years ago, other Africans were producing carbon steel, as described by Peter Schmidt and Donald Avery in 1978.

In the field of astronomy, the people of Namoratunga, East Africa, as early as 300 B.C. built an observatory which allowed them to chart the skies.

Following in the tradition of Imhotep, surgeons in West Africa, during the thirteenth to the fifteenth centuries, were operating on the human eye at a time when European medicine was still in its primitive stage. These surgical procedures, including the removal of cataracts, were performed at the University of Sankore in Timbuktu.

WITH THE ONSET OF SLAVERY, the scientific and technological progress of Black people suffered serious setbacks. Yet, although Blacks were forced to live under the most inhumane of conditions, some were still able to contribute to science.

In addition to their genius, the fact that all labour was performed by Blacks helps to explain why many of them came up with inventions which helped to make their work less onerous — perfect examples of the meaning of the well-known expression that "necessity is the mother of invention."

The classic example of this is the invention of the cotton gin, which revolutionized the cotton industry. This invention is usually attributed to Eli Whitney, but it is well known that he merely patented the creation of slaves labouring, without pay, on the plantation of Nathaniel Greene's widow.

Another example of false accreditation concerns the theory of immunization. Dr. Boylston, an Englishman, received special recognition from the Royal Society of Britain for "his work" on smallpox. The theory of immunization attributed to Dr. Boylston, however, was not original to him. The good doctor was taught this theory by Onesimus, a slave whom he had newly acquired.

This false accrediting occurred frequently because, as far as the laws governing patents in America and elsewhere were concerned, slaves were not people. As a consequence, their inventions did not belong to them. As far as those laws were concerned, such inventions were the property of the slaveholders, even

though the latter knew nothing about their creation. In other words, patent laws did not protect the inventions created by slaves.

In the eighteenth century, two slaves, Papan and Caesar, were so successful in their medical abilities that they were freed and allowed to practice medicine. Papan worked on the treatment of skin and venereal diseases, while Caesar devised a formula to cure rattlesnake bites.

ONCE BLACKS WERE PERMITTED to obtain patents in the 1800's, a surge in scientific and technological advancement occurred. According to Patricia Ives, it was only in 1821 that a Black person received a patent for the first time. The Patent Office in Washington D.C., however, states that Henry Blair was the first Black to obtain a patent, and he did so in 1834. This patent was for a seed planter which he had invented.

Other Black inventions and discoveries which fulfilled the needs of society were soon to follow. Frederick Jones, for example, came up with refrigeration. His system is still used in the transportation of perishable goods.

George Washington Carver worked with the humble peanut for which he found more than 300 uses. Peanut butter, so universally appreciated, is perhaps the best known of Dr. Carver's creations.

Elijah McCoy, a native Canadian of African descent, invented a process to lubricate industrial machinery while it was in use. McCoy's "drip cup" was so superior to others which tried to imitate it that only the "real McCoy" was sought after, thereby giving the English language this well known expression.

Other examples of Black scientists and inventors whose works benefitted society immeasurably include Jan Matzeliger, who gave the world the shoe-lasting machine which revolutionized the shoe industry; Benjamin Banneker, a mathematical genius, who created the first U.S. striking clock and the almanac; Garrett A. Morgan who invented the traffic light and the gas mask, which has saved thousands

of lives in war and peace; and Lewis Latimer, the only person of Africa descent in the celebrated "Edison's pioneers".

Latimer's greatest invention is the light bulb. So outstanding and impressive was his work that he was asked to supervise the introduction of electric lights to the streets of cities such as Montréal, New York and London. Latimer also produced the required drawings for the patent of the first telephone.

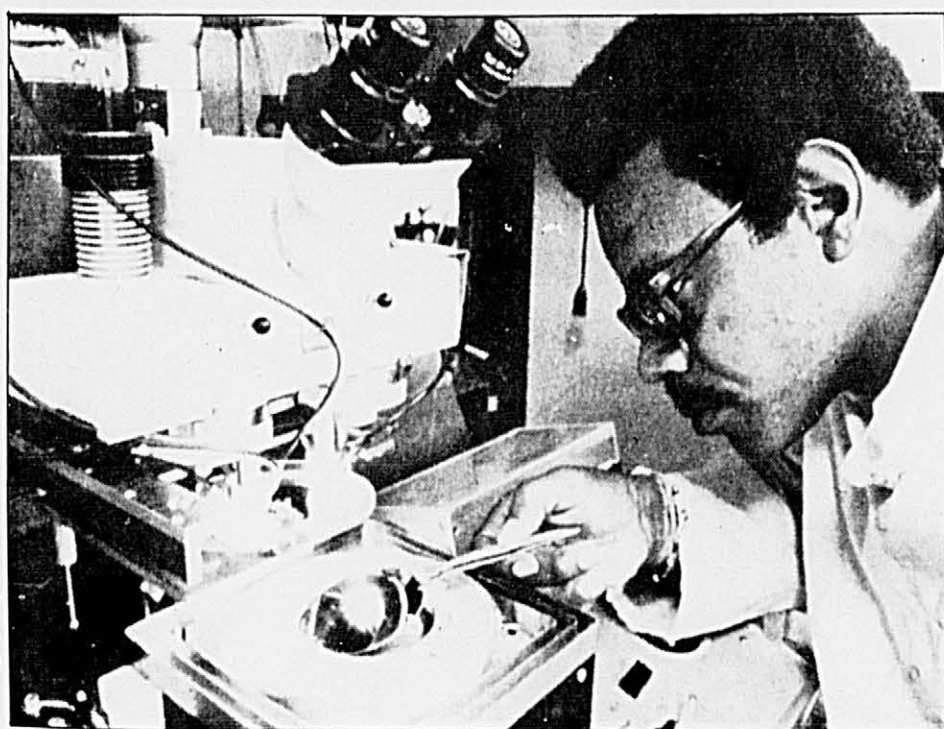
THIS FORM OF GENIUS EXHIBITED by pioneer Blacks such as those mentioned above continue to this day. Dr. George Carruthers, for example, in 1968, invented an Ultraviolet Camera/Spectograph, a special gold-plated lunar camera. This invention is, perhaps, the most significant single contribution to our knowledge of the world's physical structure.

Katherine C. Johnson is another example of an outstanding contemporary Black scientist and inventor. A key person at the Flight Dynamics and Control Division of the National Aeronautics and Space Administration, Ms. Johnson devised a method for tracking and mapping a space vehicle on a mission. During the peak of the U.S. space programme, including the moon landings, Ms. Johnson had the important task program, of ascertaining the precise location of the astronauts for every second of any Lunar Spacecraft Operation.

In the field of physics, Black scientists play important roles. Dr. Elmer Samuel Imes' research was instrumental in the establishment of the Quantum Theory. Along with Einstein's Theory of Relativity, the Quantum Theory is the greatest discovery in physics of the twentieth century.

In the field of nuclear physics, Kr. Lloyd Quarterman is among the outstanding scientists. The work of this Black scientist was appropriately described by U.S. Secretary of War who declared: "Lloyd's work was essential to the production of the atomic bomb, thereby contributing to the successful conclusion

continued on page 5



WHICH WAY SOUTH AFRICA?

by Mariame Kaba

FOR THE PAST TWO YEARS THERE HAS been a lot of talk about South Africa. After the release of Nelson Mandela, everyone in the West assumed that Apartheid was DEAD and BURIED.

They did not heed the numerous warnings of Mandela when he said that South Africa was now at its most crucial phase.

The leaders of the Western world employed anti-Apartheid policies due to intense public outcry, not a genuine will to see the oppressive and racist system of Apartheid destroyed. Margaret Thatcher (i.e. Apartheid's biggest supporter) led the way for Western powers into relaxing or eliminating sanctions against South Africa.

In the mid-1980s, consciences flared when images of burning townships, police brutality, and murdered children saturated the T.V. screens.

But now no images are being shown. We must decide which way South Africa? Has apartheid been eradicated because laws that were once codified have now been replaced by other practices?

Is Apartheid eradicated when the same racist and blatant lies are being taught in South African schools as historical truths? I think that it is

time we examine who stands to gain by the persistence of Apartheid.

The hypocrisy exhibited by Western powers with respect to South Africa is blatant and undeniable. They have decided that Apartheid is now an internal issue which should be settled amongst the "South Africans" themselves.

But the United States' history of intervention, when it suits their interests, is long, not to mention bloody.

Many people argue that real progress has occurred. I submit that a few integrated pools don't constitute progress. There can be no reform when an African worker earns 490 rands a month and a white worker earns 1900 rands a month for the same service.

Nor is progress realized when there are 45 students per teacher in Black Bantu schools as opposed to only 18 students per teacher in white schools. At the present rate, 4 million Black South Africans will be living in squatters (makeshift housing) by the year 2000.

I'm sure that these people are unaware of the "progress" that has supposedly been made. I submit that no amount of reform and peaceful negotiation could effect the structural changes necessary for



wholesale changes in South Africa. One cannot eradicate centuries of racial hatred and oppression by signing a few papers amongst "friends".

When Black youth in the townships attempt to fight for their salvation, they are told not to resort to "violent means".

They are accused of being impatient and volatile. They are admonished by the "leadership" and told to be patient and to peace-

fully voice their concerns and frustrations.

Yet liberation has rarely been successfully attained through "peaceful means." These apparently peace-loving leaders engage daily in the brutal repression of Africans; and their own battle for independence was one of the bloodiest in history.

The West has spoon-fed their phrase "patience is a virtue" to the "Third World". They delay our self-

determination by creating illusions about the potential for negotiation and reform.

This "potential" lies only in the enrichment of George Bush, John Major, and Brian Mulroney at our expense.

The West has proclaimed that the "evil system of Apartheid is dead." I understand that it has just assumed a more insidious, hypocritical, and dangerous posture which is perfectly suited to the West's exploitative purposes.

ZAMBIA: THE POLITICS OF CHANGE

by Zadinga Zulu

IN THE EYES OF WESTERN POWERS the republic of Zambia has finally chosen the "correct" form of government: multi-party democracy.

This happened when Kenneth D. Kaunda, president of Zambia for 27 years, was peacefully removed from office.

A recent Newsweek article hailed this as "the second period of independence." For western analysts, the term "political democratization" is synonymous with the introduction of multi-party politics. In a Western framework, the idea of "one-party democracy" is a contradiction in terms. But some people say that a one-party system was the best system possible in light of the problems facing Zambia, such as ethnic divisions and external threats.

What is crucial here is an understanding of the context within which such a system developed in Zambia.

Zambians enjoyed multi-party electoral systems in the early years of independence. There were several political parties: the Zambian African National Congress, the United National Independence Party (UNIP), the United People's Party, and others.

This period of multi-party democracy lasted until 1972 when President Kaunda declared Zambia a one-party state, and declared UNIP its one true party.

Many Zambians argue that Kaunda reacted to the threat of white minority rule in Southern Africa. These concerns date back to the pre-independence era when present-day Zambia, Malawi, and Zimbabwe were allied in the Federation of Rhodesia and Nyasaland.

Malawi and Zambia achieved their independence in the early 1960s. Zambians strove to maintain their newfound political autonomy and to create an economic autonomy that had not existed in the colonial state.

Zambia was almost surrounded by colonial and European minority governments which threatened the newly independent state politically and economically.

Kaunda was one of the most vocal African leaders in condemning the apartheid régime in South Africa. He was also one of the major critics of the minority rule apartheid régime in Southern Rhodesia. Kaunda allowed the South African National Congress to set up its in-exile headquarters in Lusaka. His policies led Lusaka to be bombed by the South African army who backed the government of Southern Rhodesia.

According to Harry Harrison, a Zambian graduate student at the MacDonald Campus, Kaunda was a visionary who recognized that the struggle for independence in South Africa and Zimbabwe would be a long term effort.

Rather than having to com-

pete in elections every five years, Kaunda preferred the continuity allowed by the one party system.

Some argue that changing parties and ideologies every five years would undermine the stability necessary to create a national structure and base.

Many Zambians also accepted the one-party system as a means of controlling competing ethnic factions. Zambia contains more than 70 ethnic groups and allegiance is likely to occur along tribal lines. One national party would serve to unite the nation above regional differences.

It should be noted that Zambia received international praise well into the 1980's because of its relatively good human rights record. Kaunda, satisfied with UNIP's electoral monopoly, did not pack his jails with his opposition, and the Zambian press enjoyed freedom of publication.

It seems that when Western governments support democratization in developing nations, they are more concerned with economic liberalization than political change. Various Western aid organizations have set up financial packages as incentives for change, including both democratization and economic liberalization.

The new Zambian president Frederick Chiluba is a Trade Unionist and has plans to implement a freer market economy in the nation, unlike Kaunda who consistently increased price subsidies.

The democracy that Western nations seek to establish across the world is an elusive thing. For example, in the United States various tactics have been used to bypass the idea of one citizen, one vote. Voting district lines have been redrawn and poll taxes have been implemented, making true democracy an impossibility.

Doubtless, one party democracy is not true democracy either, as opposition and debate can hardly flourish under such circumstances. But it should be understood within

its context in Zambia as a stabilizing force.

We have yet to see the stance President Chiluba will adopt facing the issue of apartheid. Most likely he will uphold Zambia's leading role in the fight for South African liberation.

However, the struggle would be much easier if Western nations condemned the South African government and demanded for all races the most democratic of political opportunities: the right to be heard.

Blacks in science

continued from page 4

of World War II."

Modern and contemporary medicine is no exception when it comes to the scientific prowess of Black people. An outstanding example is Dr. Charles Drew, a pioneer in blood research who gave the world the blood bank. Dr. Drew developed the means of preserving blood plasma, a process which revolutioned the blood-transfusion procedure.

Dr. Kenneth I. Melville, one of the foremost biochemists and pharmacologists of our time, did outstanding work in many areas including neurotransmitters. Both Drs. Drew and Melville graduated from McGill University with the degree M.D., C.M. (Doctor of Medicine and Master of Surgery).

The above should be more than enough to establish the fact that

people of African descent have made, and continue to make, important contributions to society in fields such as science, applied science, mathematics, and medicine.

We are justifiably proud of our major contributions in areas such as the arts, culture, and sports, (and we must continue to excel in these areas). However, it is more than time that our achievements in other fields, such as those which constitute the main body of this article, be highlighted as well.

African peoples have invented, discovered and passed on to others our expertise in the areas of science, applied science, mathematics, and medicine. There always has been, and continue to be many Black pillars in the scientific community, and undoubtedly there will be more, many more.

STOLEN

General Napoleon Bonaparte and his army arrived in Egypt in 1792 and stood in amazement. He marveled at the sight of the Great Sphinx of Gizeh and scratched his head in astonishment. "Could it be true?" he asked, as he stared upon this colossal African head.

It is likely that Napoleon felt insulted, rather than surprised, as he stood before the largest statue in the world — a statue of an African.



Queen Nefertiti

E

veryone knew that the Ancient Egyptians were Black/Africans. After all, Egypt is in Africa. But to Napoleon this mammoth African statue would have looked very much like the head of Toussaint L'Ouverture. Toussaint, the great African leader of the Haitian Revolution, with the help of his generals and the tenacity and will of the Haitian people, simultaneously defeated the French, British and Spanish. Haiti's eventual defeat of the French made Haiti the first free territory in the Americas and was a massive blow to France, one of the major colonial powers of the time.

Toussaint was a source of much grief for Napoleon and his army, which included a selected group of professors and scientists, brought along to document their finds. And now it appeared as though Toussaint had followed Napoleon to Egypt.

Napoleon later ordered his officers to blow off the face of the Sphinx because he found its African features offensive. Today the splinters of the nose and lips of the Sphinx sit in the British Museum.

But if it was understood that the Ancient Egyptians were Black Africans in the 18th century, when did this all change? To answer this question one has to step back in time and look at what was going on in the world during the late 18th and 19th centuries.

Most of us are accustomed to unrealistic portrayals of the Ancient Egyptians. We have seen Elizabeth Taylor play the role of Cleopatra, and Charlton Heston playing the role of Moses in the movie *The Ten Commandments*. This is despite the fact that the body of Ramses II has been found to be a "blue-black" African. Now if Moses, an Israelite, passed for Ramses' brother, what did Moses look like?

It is precisely this type of false media imagery and misinformation that has led to gross misunderstanding of the origins of Ancient Egyptians.

Writing a racist history

To understand how and why the Egyptians of old became whitened, one has to step back into the 18th and 19th century.

At this time the European slave trade of African people was at its peak. Millions of Africans were abducted from their homeland, and scattered throughout the world, in what can be described as the greatest mass migration of all time. Cruel and barbarous acts were carried out against African people, paralleled by genocidal acts carried out against the indigenous peoples of the Americas.

How did Europeans of the time justify these acts of savagery? After all, were they not the bearers of the cross, keepers of the Christian faith? And weren't these actions sanctioned by the Popes of this era and other Christian clergy? The answer was simple: if Europeans could denigrate

Africans to the level of non-human beings, then their actions could be justified, at least in their own minds.

As the distinguished British historian Basil Davidson observed in the recent book *Egypt Revisited*, "That the native Egyptians were black is a belief which has been denied in Europe since about 1830, not before. It is a denial, in short, that belongs to the rise of modern European imperialism, and has to be explained in terms of the 'new racism,' specifically and even frantically an anti-black racism, which went together with and was consistently nourished by that imperialism."

Davidson goes on to say that "to justify the enslavement of Africans it was culturally necessary to believe that Africans were inherently and naturally less than human but were beings of a somehow sub-human, non-human, nature."

These ideas of African genetic inferiority were all carried out in an attempt to justify European and European-American-Canadian gross misbehaviour. These ideas

clearly still persist today with the likes of Phillippe Rushton of the University of Western Ontario and others, and the the denial of the blackness of Ancient Egypt and other civilizations of Africa. The same trick was played on the indigenous people of the Americas when Columbus came to the Caribbean.



Daughters of Akhenaton and Nefertiti

Race is not important?

If the above is true then what other evidence or proof exists that the Ancient Egyptians were black?

A UNESCO sanctioned conference on *The Peopling of Ancient Egypt* was called in 1974 to discuss exactly who the Ancient Egyptians were. Some of the world's top experts were brought together in an attempt to lay to rest this question for good.

When two Africans, Cheik Anta Diop and Theophile Obenga, provided definitive proof that the Ancient Egyptians were Black Africans, other members conceded but said "race was (now) not important." For years we Black people have been told we have no history, that we have contributed nothing to civilization, and now that it is proven beyond a

by
David Austin

LEGACY

doubt that civilization started in Africa, suddenly "the concept of race is outmoded."

As the distinguished historian and anthropologist Dr. Yosef Ben-Jochanon argued, the ancient Greeks themselves described their Egyptian teachers and the people of Africa in general as black-skinned, woolly haired, and thick-lipped. Many of the Greeks received their education in Egypt at the feet of Africans, just as today many Africans from all over the world are educated in the West.

Most of the philosophers, as themselves, education in Egypt. Herodotus, Aristotle, Diodorus, and scribe the Egyptian people and these the time, and there believe they were

French historian Volney, for one, between 1783 and his *Ruins of Em* amazed to find time the Copt had press of its origins of inter-Assyrians and Per-Romans and on to write that who nowadays are object of our scorn is the very one to which we owe our arts, sciences and even the use of the spoken word."

Volney's statements are important because they demonstrate that not all European scholars were so blinded by racism that they could not admit that the Ancient Egyptians — responsible for teaching the ancient Greeks their arts and sciences — were Black.

Unfortunately, Champollion-Figeac was not such a scholar. Touted as one of the fathers of Egyptology, he was to reply to Volney's testimony by saying that "the two physical traits of black skin and kinky hair are not enough to stamp a race as negro and Volney's conclusions as to the negro origin of the ancient population of Egypt is glaringly forced and inadmissible."

Champollion-Figeac's statement is a clear indication of the absurd lengths Egyptologists, historians, and others have gone to deny the blackness of the ancient Egyptians. Another ridiculous statement, this time found in a secondary school textbook, brings the point home: "A Black is distinguished less by the colour of his skin (for there are black-skinned 'whites') than by his features: thick lips, flattened nose..."

As the late physicist and Egyptologist Cheikh Anta Diop asks in the study *A General History of Africa*: Are we to believe that "being black from head to foot and having kinky hair is not enough to make a man a negro?"

More recently Ray Winfield Smith writing in *National Geographic* attempted to come to terms with the obviously afrioid appearance of Akhenaten, the ancient Egyptian king of the 18th dynasty. He wrote that the artist's depiction of Akhenaten is merely an attempt by the artist to make "the canons of Egyptian art conform to his (Akhenaten's) abnormalities."

In other words, Akhenaten, like the other Egyptian kings was not in fact an African, but the artist was simply drawing a European with deformities which make him appear to look like an African.

This type of rubbish is not only an insult to Black people, but also an insult to anyone with an iota of intelligence!

Yet it is precisely this type of nonsense that has characterized the study of Africa and its people for the past few centuries.

African in every sense of the word

An abundance of other evidence exists proving the origin of the Ancient Egyptians.

Recent findings in the Sudan (Nubia) have laid to rest this ridiculous question about the origin of the Egyptians — at a site called Ta-Seti, where some of the darkest of all Black people are found. Artifacts and other dateable material were found which were identical to artifacts

early Greek philosopher stated by received their education. Homer, Aristotle, Lucian, Apollodorus, many others all designated as Black men were there at is no reason to be color-blind.

Strabo Count visited Egypt between 1783 and 1785. He wrote in his *Geography* that he was that even at that "retained the immortal mould" despite breeding with the Syrians and later the Greeks. He went "this race of blacks slaves and the object

found in Lower Egypt. But the Ta-Seti artifacts were dated as being up to 500 years older than those in Egypt.

This is not to say that there were no other peoples in Egypt. Egypt was the object of much aggression and was invaded many times as a result of its great wealth and culture.

The first known invasion of Egypt was by the Hyksos who came from West Asia in 1675 or 1640 B.C.E. Later in the seventh and sixth centuries B.C.E., the Persians and the Assyrians invaded Egypt. They in turn were followed by the Greeks — who ransacked Egypt's libraries and took the books back to Greece — and then the Romans. Later in the seventh century A.D., the Arabs would invade Egypt and hence we have the amalgam in Egypt that exists today.

But the problem is that these dates are rarely put into their proper contexts. As a result, people become confused when confronted with pictures of Egyptians of various shades.

All of the major temples and pyramids were built prior to the first invasion by the Hyksos. In other words, all the monumental structures of ancient Egypt existed long before the land was invaded and pillaged. They were not built by aliens from Europe or Asia. Nor were they built by aliens from outer space, as has been postulated by Von Daniken and other pseudo-scientists, who would rather attribute the splendour of Egypt to creatures from outer space than believe that Black people are capable of such creativity.

It is this same mentality that describes the Black people of the South Pacific as Caucasians, that ignores the principal role the Moors of Africa played in Europe for 800 years prior to their eventual persecution and enslavement in 1492; and that refuses to acknowledge the African presence in America centuries before Columbus, despite the overwhelming and irrefutable evidence.

Cheikh Anta Diop and linguist-philosopher Theophile Obenga have shown that the ancient Egyptian language was of the Bantu-African linguistic family. Other recent studies by Niangoran-Bouah of the ancient Akan script (from present-day Ghana) have shown striking similarities between this script and the ancient hieroglyphic script of Egypt.

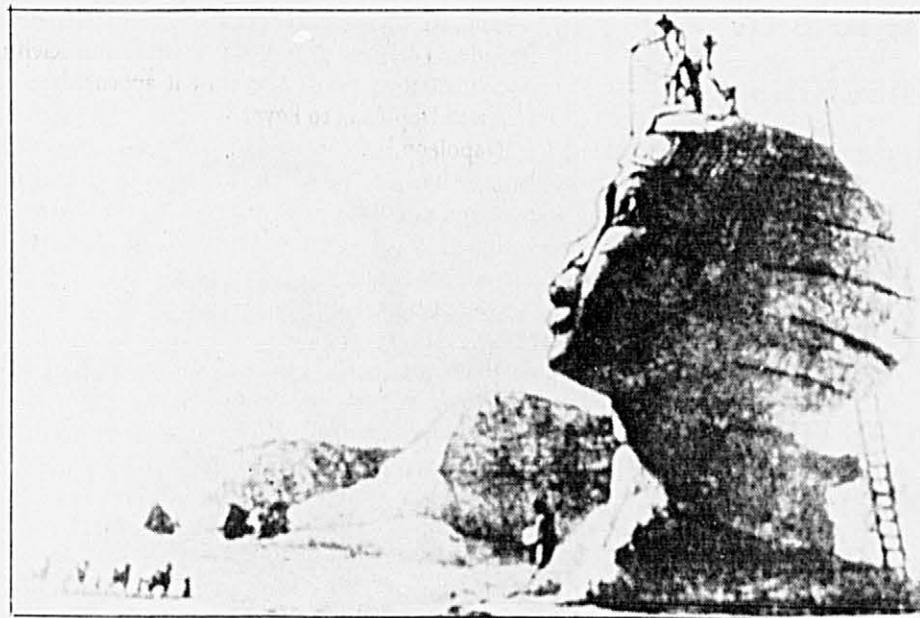
In fact, many of the animals depicted in the ancient Egyptian hieroglyphic script have their origins further south and in the interior of Africa, and not in Egypt proper.

The relevance of Ancient Egypt as a Black civilization is becoming increasingly clear. It is vital to recognise that Ancient Egypt — called Kemet, the "Black Land" by the ancient Egyptians themselves — was African in every sense of the word. Fools like "scientist" Hank Shockley and, more recently Phillippe Rushton, with their pseudo-scientific ideas about Black inferiority, could hardly be taken seriously if the achievement of African people — Egypt included — had not been eradicated from the history books or replaced with denigrative images of who the African people are.

The psychological damage done to Black people as a result of these distorted myths, that



King Akhenaten



The Sphinx.

are today just as perverse and widespread, is so blatantly evident that it goes without saying.

The fact that Tarzan, born out of the one of the most racist minds of this century, Edgar Rice Burroughs, has returned to the television screen "new and improved" only serves to amplify my point.

If people are truly serious about and solving the serious problems of this world, the problems that afflict African people the world over, the role that the distortion of history and scholarship has played in these problems has to be critically examined. The question remains, however. Who is serious?

Reclaiming

Putting King into perspective

"OUR STRUGGLE IS ALSO A STRUGGLE OF MEMORY AGAINST FORGETTING."

— BELL HOOKS

Brothers and Sisters, I have a confession to make: I think Martin Luther King jr. was cool — as cool as Malcolm X! People have told me he was an Uncle Tom, and lots of conscious youth of African heritage are turning their backs on him. But given King's accomplishments and his revolutionary spirit, I wonder why they say these things.

by Kiké Roach

The answer I came up with is this: King's image has been distorted, and we have forgotten so much of what he stood for that we have become alienated from him.

America today has reduced King to nothing more than an old record stuck on parroting the phrase "I Have A Dream..." *ad nauseum*. This is what people know of King: He told 250,000 people that he had a dream that one day little black boys and black girls would be able to join hands with little white boys and white girls. Big Deal.

In the United States of Amnesia, the history of the civil rights movement begins and ends there. And isn't that convenient? Because the King who is nothing but a dreamer, who just wants everyone to shake hands and sing Negro spirituals is a King that the Establishment can accept and embrace. That kind of King is safe to expose school children to.

I can see why we'd want to dump a man like that, because a 'leader' who doesn't rock the boat doesn't advance our struggle. Malcolm X is "in" now, because we find in him an uncompromising and articulate voice of resistance, anger, defiance, pride and strength— things that help us survive in a society that

constantly attacks our identity and integrity.

But King is another such voice.

Who remembers that King:

- encouraged Black people to build their own economic institutions, calling for the founding of Black owned and operated banks and insurance companies.

- condemned the exploitation of people in South and Central America by American multinationals.

- demanded African-Americans receive financial restitution from the American government to correct centuries of wrong done to them.

- was jailed 14 times for protesting dehumanizing racist laws governing the Southern U.S.

In our culture where ignorance and "forgetfulness" abound, our memory of King is easily manipulated. But we must judge historical figures on the basis of their words and deeds.

As he rose to international prominence, King worked 20 hour days, gave 450 speeches a year and raised millions of dollars to wage civil rights campaigns all across the States. He led countless marches, mass rallies and civil disobedience actions and wrote five books on the civil rights struggle and the effects of American injustice locally and globally.

King's work to end segregation in the South won him a Nobel prize



but with it came a daily deluge of hate mail and death threats. His home was bombed three times and he was stabbed once in the chest.

Integrating buses and lunch counters was all very nice, but King realized that this was not enough. If Black people were to achieve meaningful freedom, the economic system needed to change. In his later years he advocated what he called "democratic socialism."

King did not believe we should be forever begging the White Man for our rights. "Freedom is never voluntarily given by the oppressor, it must be demanded by the oppressed," he said. He saw in non-violent direct action the necessary means to make those demands real.

Non-violence was not passive or cowardly, but an active program of confrontation. It meant sit-ins, mass demonstrations and coalition building to put pressure on people in power. Blacks faced police forces who attacked with vicious dogs and fire hoses. Hundreds of people defied segregation laws and filled the jails, forcing the breakdown of the system. Through these actions the vicious reality of racism was revealed to the world, and the federal government was forced to intervene.

Under King's leadership, the non-violent movement won more victories for African-Americans than at any time since emancipation. King taught people that they had the power to overcome great odds and effect positive and radical change.

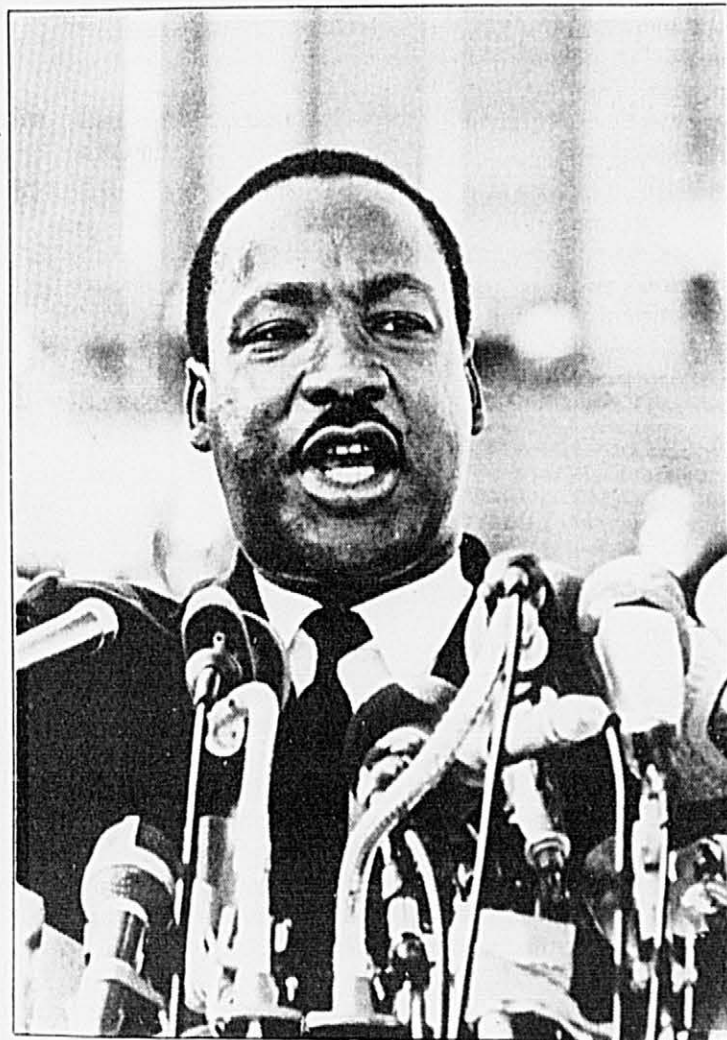
That is the King we must strug-

gle to remember. We must see through the pathetic hypocrisy which appears every January with King's birthday. Most striking this year was a newspaper photo of George Bush linking arms with Coretta Scott (King's widow) and singing "We Shall Overcome."

This from a man who only last year set King's birthday (Jan. 15) as the deadline before he ordered a torrent of bombs be dropped on innocent Iraqi citizens. Beginning a war on this date is a cynical affront to King's memory. There is no doubt that King would have condemned the insanity of the Gulf War, as in his day he spoke so passionately against the Vietnam War.

The powers that be have assassinated King not once but many times over. Every act of misrepresentation which nullifies or negates King's legacy is a stab in the heart of our tradition of protest. And the blade that does it severs us from the knowledge of our revolutionary past. Censoring King's message and example subtly but effectively leaves intact the forces of oppression he challenged.

As a community with little control over mass dissemination of information, people of African heritage must be critical of the contemporary and historical portrayal of our leaders. As bell hooks says, we should foster an attitude of vigilance rather than one of denial. Until we're all "free at last" we must remain ever wary, ever dissatisfied with the status quo— as King always was.



Martin & Malcolm

The legacy of Malcolm X

It is unfortunate that when great men die everybody, except those who really have at least some of the answers, becomes an expert on that particular person. Such is the case with the great 20th century revolutionary Malcolm X

by Dave Austin

Malcolm has been the subject of much debate, especially in the last few years. As a result there has been much misinformation and distortion of Malcolm and his ideas, as people seek to use him for their own personal causes.

People who 20 years ago would have run from Malcolm or crossed the street at the sight of him are now the authorities on his life and thoughts. Malcolm has become a commercial entity, and people can now be seen sporting Malcolm X t-shirts, with catchy slogans such as "by any means necessary" or baseball caps with an "X" on the front. His paraphernalia can be found at the most unlikely places—Malcolm X shirts can even be found at McGill's Sadies. Yet these people generally have very little, if any, understanding of Malcolm, the man, and what he stood for.

Much of the uproar over Spike Lee's upcoming movie about Malcolm results from fears that Malcolm will be misrepresented in order to make the movie a box-office hit.

Pathfinder Press, a socialist publishing company, is making a killing

selling the various speeches of Malcolm while trying to pass off Malcolm as a socialist, something Malcolm would never have agreed to. But when you are dead and buried, anything can be said about you as you are not around to defend yourself.

The irony of this attempt is that when an African-American writer attempted last year to incorporate parts of some of Malcolm's speeches in his book, he was sued by Pathfinder Books in a capitalist court. So much for socialism.

Malcolm was a revolutionary thinker with a great mind, and such people can rarely be put in narrow boxes. Dr. John Henrike Clarke, historian and close friend of Malcolm, said at the 1990 Malcolm X conference in New York that he was the fastest learner Clarke ever came across, and had a great analytical mind.

Visit to Mecca

Clarke also said Malcolm's trip to Mecca is grossly misunderstood. He pointed out that when Malcolm saw various different people of "all castes and creeds" on their pilgrimage, Africans were still being enslaved in Saudi Arabia and Mo-

rocco. Evidently things were not as "equal as they appeared to be".

Deliberately twisting Malcolm's words, many have attempted to demonstrate that he saw different peoples—black, white, yellow, and brown—praying together, he switched from being a Black Nationalist to being an integrationist.

Nothing could be farther from the truth.

Malcolm had travelled throughout Africa and the Arab world, and as a result his scope and vision broadened tremendously. He saw that the struggles of all subjugated peoples around the world were intricately related, and in understanding these struggles one could better understand one's own struggle and where it fits into the global picture.

He was also able to equate the struggles of Africans here in the West with those of Africans throughout the world. He knew that the liberation of Black people worldwide was integrally linked and that Africa could never be completely liberated unless African-Americans were free—and vice versa.

Malcolm's vision

His broad definition of an Afri-



white student audience spell-bound.

On his various trips to London Malcolm also visited Jan Carew, the prolific Caribbean writer who is currently working on a book about Malcolm X. Carew says Malcolm was an incredible man with a great mind and vision and the ability to capture any audience.

This does not mean that Malcolm merely wooed people with words. On the contrary, Malcolm's appeal was that he was able to tell the truth like no one else. His speeches were direct and unadorned. He did not compromise with his words and he called it as he saw it. The price he paid for his uncompromising stance was his life.

Carew says that Malcolm was collecting a list of names of all the skilled and educated Blacks that he came across in his travels, so that Blacks around the world could pool their resources. Unfortunately, the list was stolen by an imposter, posing as Malcolm's friend.

Malcolm was assassinated on February 21, 1965, at the young age of 39. Like other great revolutionaries Frantz Fanon, Martin Luther King and Thomas Sankara, they lost their lives long before the full impact of their work could be realized and before their ideas could fully develop.

Malcolm was the sum total of his life experiences. He had, in a short time, transformed himself from a street hustler to one of the most articulate, outspoken critics of imperialism and the subjugation of Black people worldwide. He had been a victim of the worst that America had to offer and his anger was powerfully articulated in his speech.

Islam was an important part of his spiritual life, but it did not make him. He felt that religious differences was the cause of too much division and he refused to allow his religious beliefs to separate him from his people. His position was clear. "The best way to keep away from arguments and differences, as I said earlier, is to put your religion at home, in the closet, keep it between you and your god."

He most certainly was not a socialist, Marxist, Leninist-Marxist-Leninist, or any other kind of -ist.

Malcolm was a 20th century revolutionary, fighting for the liberation of African people worldwide. His words and actions speak for themselves. And there is no reason for him to be so grossly misunderstood, when his speeches are so widely available—except for those who deliberately misunderstand him to suit their own needs.

SEIZE THE T

The history of peoples of African descent is perhaps one of the most maligned and misrepresented histories in the world.

The tragedy of this continuing distortion is not its promotion by white supremacist society, but its internalization by people of African descent.

One of our most precious tasks is to reclaim and redefine our history, as is the right and privilege of any people.

This is especially true when it comes to our history of militant protest, which because of its uncompromising and self-reliant nature has been vilified by the status quo.

Perhaps one of the most maligned histories has been that of the Black Panther Party.

The Black Panther Party, which numbered up to 15 000 members at its peak in 1968, was a formidable voice of protest in its time, and one whose message should not be lost or distorted, but duly recorded in the annals of our experiences.



BY CHANTAL THOMAS

Bobby Seale and Huey Newton met at Merritt Junior College in West Oakland, California. Huey was studying law, philosophy, and African-American History. Bobby also studied Black history.

The two recognized kindred interests and experiences — both were from the streets, and both were interested in infusing Black activist ideology with a socialist awareness.

Eventually, Bobby and Huey formed the Soul Students Advisory Council. After being harassed and arrested while reciting militant poetry on a sidewalk, the SSAC began to try and help others in the community who were similarly harassed and arrested.

In doing so, they came to focus on the Second Amendment to the American Constitution — the right to bear arms. They related this right to African socialist Frantz Fanon's analysis of violence and to Malcolm X's view of justified self-defense.

Finally, in 1966 Seale and Newton founded the Black Panther Party, during a summer in which Oakland's Black community found itself in increasingly intense conflict with the city's white institutions, particularly the police.

THE PLATFORM

THE PANTHERS' TEN-POINT PROGRAM identified the grievances of the Black population in Oakland and at large, and connected them with the greater forces of racism and oppression in white American society.

The Program emphasized Black self-identification, unity and empowerment as solutions.

While the Civil Rights movement appealed to the "principles" of America to achieve integration into white institutions, the Black Pan-

ther Party disowned the American system.

The Party's Ten-Point Program called upon the Black community to provide for itself "land, bread, housing, education, clothing justice, and peace."

Instead of voting registrations, drives and bus boycotts, the Panthers created Free Breakfast Programs, Free Food and Shoe Programs, Free Health Clinics, Liberation Schools and so on, while maintaining its initial activity of police patrol.

Police patrol involved between one and five Panthers carrying firearms, cameras, tape recorders and lawbooks, who would tail police or stop at scenes of encounters between police and civilians.

At these times, they would photograph or record the encounter, advise the Black citizen of his or her rights, intercede in his or her behalf.

In the case of arrest, they would follow along to the police station to see that due process was observed without brutality.

The ideology of the Black Panther Party eventually developed from nationalism to "revolutionary intercommunalism."

Huey P. Newton wrote in a collection of his writings *To Die for the People*, "We realized that in order to be free we had to crush the ruling circle and therefore unite with the peoples of the world.

"We found that because of the firepower of the imperialist, and because of the fact that the United States is no longer a nation, but an empire, nations could not exist, for they did not have the criteria for nationhood.

"Their self-determination has been transformed by the imperialists and the ruling circle. These transformations and phenomena require us to call ourselves intercommunalists."



TIME THE BLACK PANTHER PARTY



THE PANTHERS RISE

By 1966, THE CONDITIONS WHICH had inspired the protests of the 50s and early 60s were still deeply entrenched — bad housing, unemployment, and substandard educational facilities.

In Oakland alone, even the city's planning department admitted that 64 per cent of housing in predominantly-Black West Oakland was dilapidated. Unemployment was three and a half times the state-wide average. Over one-third of Black adults had less than an eighth-grade education.

Aggravating these conditions were constant conflicts between Oakland residents and the police.

The Black Panthers offered two things to Black people in these times of frustration and desperation. The first was an alternative.

Since the 1950s, the Civil Rights movement had deliberately worked within society's approved limits of civil disobedience and non-violent protest to achieve legal integration for American Black people.

On a lesser scale, the cultural nationalist movement had burgeoned among intellectuals in an attempt to rectify Black oppression by reclaiming African heritage and promoting Black entrepreneurship.

However, such achievements were perceived by many Black people to be largely ineffective in addressing their daily needs. The Black Panther Party made such needs an integral part of their platform.

Secondly, The Black Panthers expressed the rage and demand for immediate concrete change that many African-Americans felt.

In *I Was a Black Panther*, Willie Stone described how he became frustrated with the non-violent protest movement. Stone was first

involved with the Students Non-Violent Coordinating Committee (SNCC), a cornerstone in the Civil Rights movement.

He later joined the Black Panther Party after the shooting of James Meredith (the first Black man to attend the University of Mississippi) and his experiences in the South after Meredith's death.

Many others felt the same. "Whole chapters of the SNCC were now calling themselves the Black Panther Party," Stone wrote.

In the late 60s, the Panthers were considered to be the "vanguard" of the protest movement in the United States.

FREE HUEY!

In 1968, TWO DEVELOPMENTS changed the focus of the Black Panther Party.

First, the California legislature prohibited the carrying of loaded firearms "on one's person or in a vehicle in any public place or any public street," a law clearly tailored to hinder the effectiveness of the Black Panthers.

Second, Minister of Defense and Panther leader Huey Newton was arrested and incarcerated on the widely-disputed charge of shooting two police officers, one of whom died.

The organization's energy shifted from active police patrols to mobilization for the defense of Newton. This sensationalistic trial

was far more successful in garnering publicity, members, and general influence for the Party than any of its previous activities.

By 1968, the Panthers attained rapid growth and nation-wide status and reached its summit in influence and popularity.

PUBLIC ENEMY NO. 1

BUT THE PANTHERS' ZENITH was brief, due to the intensity of social control tactics used by the authorities.

At the same time the Panthers' numbers were growing, America's security apparatus was benefiting from advances in police technology, mostly as a spillover from the Vietnam War.

Panther forces were monitored and intimidated by weapons straight from the military — helicopters, "commando police" tanks, storm guns (capable of ripping through brick walls), fog machines, tear gas, gas grenades, protective body armor, sonic weapons, barbed wire and flame throwers.

The FBI considered the Panthers to be the "number one" threat to internal security in 1968. At least 30 people infiltrated the inner ranks of the Party and hundreds more became informers. The use of such espionage information resulted in the raid of Chicago Panther leader Fred Hampton's apartment, allegedly on the charge of possession of illegal weapons.

At least 300 bullets were fired in the assault, all of them by 15 or more police assembled for the event. Hampton and another Panther were killed. Both men possessed legally registered weapons and were shot in their sleep. None of the police involved were disciplined.

Similar incidents occurred in other American cities. In New York and San Francisco, Panther offices were raided on the charge of illegal use of a bullhorn. Panther leader David Hilliard was arrested by more than 50 agents for allegedly threatening President Lyndon Johnson. Offices in Denver, Indianapolis and Brooklyn were searched without search warrants.

Most of these raids were accompanied by tear gas and unwarranted use of police weapons. Anyone found in the offices was arrested on obscure charges or no charges at all.

Apart from the raids, "known" Panther vehicles were often pulled over and their passengers searched and arrested. If arrested, the bail was rarely less than \$25 000.

The result was that by 1968 alone, 348 Panthers were convicted on felony charges and countless others on misdemeanors. Five Panthers had died.

Internal divisions also plagued the Panthers. Panther leader David Hilliard was accused of causing splits after he suggested that Party members should not hold down jobs, and in-

stead, work full-time for the Party.

Also, to maintain the Panthers' activities, some members resorted to extortion of local merchants or similar activities. At the same time, bail and legal defense was only provided for a selected few, though it was promised to every Party member.

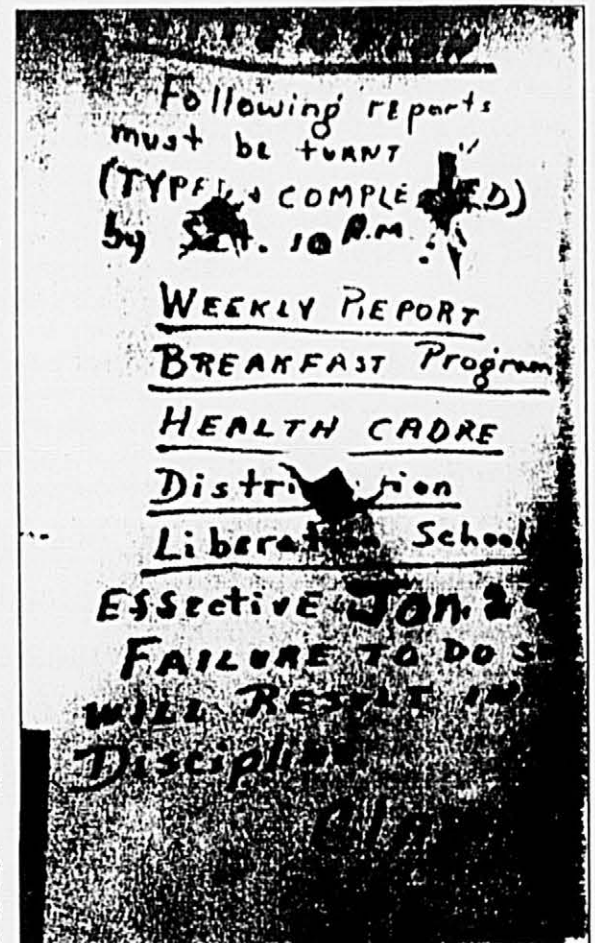
Divisions within the Party and continued conflict with police, created an atmosphere of fear around the organization. This discouraged wider community support for the Panthers.

By 1971, internal strife and external repression caused the organization to fade from any significant position in American public life.

THE PANTHER LEGACY

THE BLACK PANTHER PARTY, like Malcolm X and other militant presences in the history of African-American protest, has fallen prey to simplification by both supporters and detractors.

Some glorify the Panthers as fearless, faultless revolutionaries. Others vilify them as blood-



thirsty, trigger-happy rebels. But what most overlook are the valuable contributions, not only to the daily grass-roots betterment of Black communities, but also to the larger movement for Black liberation.

Despite their shortcomings, the Panthers bravely responded to the call for battle, sounded in a turbulent era and bequeathed people of African descent an important legacy of militant protest and activism. In Bobby Seale's words, the Black Panther Party "seized the time!"

IN OAKLAND, 64 PER CENT OF HOUSING IN PREDOMINANTLY-BLACK WEST OAKLAND WAS DILAPIDATED. UNEMPLOYMENT WAS THREE AND A HALF TIMES THE STATE-WIDE AVERAGE. OVER ONE-THIRD OF BLACK ADULTS HAD LESS THAN AN EIGHTH-GRADE EDUCATION.

AMMA ZULU CHRIST

by Johanne Jean-Baptiste

The mere mention of African belief systems conjures up images of sorcerers and dark rituals. African practices of magic, sorcery and witchcraft are manifestations of the human effort to control and influence nature, and represent a worthy topic in their own right. However, they are too often confused with African religion.

In fact, the history of African religion- its development on the continent and its far-reaching influence on "non-African" societies- is vast, complex, and grievously underestimated. The tremendous contributions of Africa and its diaspora to world beliefs, mythologies and religious systems must be recognized and incorporated into current scholarship.

What follows is a brief account of highlights in the history of African religion.

Although Africa's population is diverse, its religions feature general themes: transcendence and imminence of a "life-force" or "supreme energy"; worship of ancestors; deference and respect for nature; spirits and reincarnation; and the presence of multiple gods and goddesses.

African religions cannot simply be defined as polytheistic or animistic.

Dogon cosmology

The Dogon people live primarily in Mali, West Africa. In Dogon belief, the hermaphrodite supreme being Amma is represented by an

egg, symbolizing fertility and unlimited creative possibility. Before Creation, Amma contained all matter. With this matter she/he created the universe through self-fertilization and expansion. The universe is made of infinitely small parts (seeds) and an infinitely large part (the universe itself). Each part of the universe, humans included, are a microcosmic representation of the universe and contain all its parts. The universe is believed to be governed by a binary system characterized by dynamic balance between female/male, hot/cold, order/disorder, action/inaction, good/bad and so on. The Dogon's extensive knowledge of astrology (particularly the Sirius star system) and their views on the universe parallel that of modern physics theories, and have astounded anthropologists. Some scholars, such as Robert Temple, have even postulated that the Dogon knowledge must have been given to them by extra-terrestrials (surely the same ones that visited Newton and Einstein!).

Zulu religion

The Zulus have a more earth-oriented form of religion than the Dogon. There are no heavens, and the living and the dead co-exist on earth. The spirit of the dead lives through their progeny. The idea of a unique creator is also present in *Nkulunkulu* the "Great Great One." The Zulu religion shares with the other Bantu religions of Africa a central concern about social coherence and cohesion. The individual exists through and because of the society. As expressed by John Mbiti, the philosophy of self is: "I am because we are, and since we are, therefore I am."

African religions are not merely regional. African religious philosophy have influenced Judeo-Christianity and Islam.

Judeo-Christianity

Judeo-Christianity originated in African Egypt, and has since evolved

there, making it a traditional African religion. The first Christians were highly influenced by Egyptian mythology. The Ten Commandments of Judeo-Christianity can be found in The Book of the Dead (4100 B.C.). Striking similarities exist between the life of the Egyptian gods Horus and Osiris (around

2000 B.C.), the Saviors of Egypt, and the life of Jesus-Christ (33 B.C.). They share the same life events: the Anunciation, the Immaculate Conception, and the Resurrection.

The ancient presence of the Jewish Falasha people and the Coptic Christians as far south as Ethiopia

continued on page 13

LES MAURES EN ESPAGNE

Enrico Larue-Joseph

Combien de gens en Occident connaissent le grand rôle joué par l'Afrique dans la création de la civilisation au Moyen-Âge?

A mon avis très peu.

Pour les Européens, seul les Arabes ont eu un rôle civilisateur dans leur histoire. En fait, les Européens aimeraient oublier le rôle qu'ont joué les Africains au cours de cette période de l'histoire.

Trop souvent on a imputé aux Arabes l'invasion musulmane de l'Espagne au début du VIII^e siècle. Cette théorie est quelque peu erronée puisque les Arabes étaient une minorité au sein de leur impérialisme au Moyen-Âge.

Aussi, les Arabes, pour répandre leur idéologie politico-religieuse ont dû faire appel à des peuplades d'origines ethniques diverses. Quant à l'Afrique, elle aura été un grand réservoir d'humains pour des fins militaires.

Les troupes africaines qui vinrent en Espagne se nommaient les Maures. Cette appellation des peuplades mélando-africaine provient des Romains qui envahirent l'Afrique du nord, en 46 av.J.-C. Le terme Maure a son origine dans un mot provenant du grec ancien, *mauros*. Ce dernier voulait simplement dire noir ou foncé.

De plus, pensons à l'expression tête de Maure, qui signifiait tête de nègre.

En outre, il y a le personnage du nom d'Othello, qui est un Maure, dans la littérature de William Shakespeare. Cette terminologie désignant les gens africains était en vogue durant la période médiévale. Après avoir débuté la traite des esclaves au-delà de l'Atlantique le terme deviendra nègre.

« Their eyes were sunk deep in their heads and they were as black as Moors ». (de *Western Civilization*, Learner, et al)

Au cours du VII^e siècle, les Arabes dans leur mouvement expansionniste envahirent l'Afrique du Nord. La conquête se termina en 708. Par le succès de leur invasion, les Arabes réussirent à soumettre les populations qui vivaient dans cette région, les Maures.



Puis en 711, le général Maure Tarik Bin Zaid fut le premier conquérant de l'Espagne Chrétienne.

Son armée consistait en 12 000 troupes africaines. Après de durs combats, le général Maure et son armée accablèrent à la défaite le royaume gothique d'Espagne. Donc, la conquête d'Espagne aura été une victoire africaine et musulmane.

En considérant que les Arabes étaient une minorité dans l'expansion de l'Islam, on ne doit pas oublier que des peuples, en se convertissant à la religion musulmane, intégrèrent leur culture à l'intérieur de celle-ci.

En partant de ce fait, on peut affirmer que les Maures eurent un grand rôle civilisateur en Espagne. Ces derniers étaient de grands agriculteurs, en plus d'avoir introduit le coton, le riz, le citron ainsi que les fraises. L'intellectuel Maure Ibn Khaldun écrivit plusieurs ouvrages sur l'agriculture, sur la théorie des prix ainsi que sur la nature du capital; on peut affirmer qu'il était le Karl Marx de l'époque.

De plus, à la demande du Calife de Cordova, les ingénieurs maures construisirent des aqueducs ainsi qu'un très bon système d'irrigation. Aussi, on exploitait les richesses minières de la terre conquise. Le travail des métaux par les envahisseurs africains fut très

apprécié par les Européens, puisque ceux-ci prisèrent les lames d'épées provenant de la ville de Toledo.

L'historien britannique, Stanley Lane-Poole, affirme que les Maures étaient de bons étudiants en art, puisqu'ils s'appliquaient à l'éducation qu'ils recevaient d'érudits Égyptiens, Perses et Byzantins.

En ce qui concerne les cités telles que Grenade et Cordoba, elles auront été admirées par les Européens pour leur beauté architecturale, leurs universités ainsi que pour leurs bibliothèques. Notamment, sous l'Empire maure, l'éducation est universelle et rejoint jusqu'au plus humble

membre de la communauté.

Donc, il n'est pas surprenant que le progrès scientifique se développa très bien dans les domaines tel que l'astronomie, la chimie, la physique et dans bien d'autres domaines.

On peut affirmer que dans le monde musulman l'éducation fut très valorisée. En outre, c'est par Alkebu-Lan (Afrique) que les connaissances de l'Extrême-Orient viendront en Europe.

Bien que la majorité des musulmans provenant hors de la contrée espagnole étaient des africains, on se doit de dire qu'il y aura eu des contingents d'Arabes, de musulmans espagnols ainsi que des chrétiens et des gens de religion judaïque.

Donc, tous ces peuples auront participé à l'édification de l'Espagne musulmane.

En concluant, ce fut les Maures, avec une minime participation des Arabes, qui conquièrent l'Espagne, en plus d'être à la base de la main-d'œuvre musulmane. Ce furent eux aussi, qui érigèrent de grands bâtiments dans les villes tel que Cordoba et Grenade.

En dernier lieu, ce fut les contingents militaires africains qui défendirent l'Europe musulmane et qui permirent un grand développement de la civilisation islamique.

Pour ces motifs, l'Occident se doit d'être fier de la contribution faite par les Africains, et l'Islam, à sa civilisation.



AFRICANS OF THE SOUTH PACIFIC

by Nicole Johnson

DESPITE THE ABUNDANCE OF available information on the South Pacific Islands, few are aware that there are millions of Black people living there.

Yet this is one of the best kept secrets.

Albert Churchward's 1910 work *Signs and Symbols of Primordial Man* argues these people originally came from Africa and migrated to this region, peopling these islands. Yet, according to *National Geographic*, the people of Papua New Guinea and other Pacific islands are Caucasians.

Few people know about the is-

lands in the South Pacific. Maybe this is a reflection of the islands' geographical location or their representation on atlases. The extent of people's knowledge about the Pacific Islands usually stops with a mention of Hawaii and the continent of Australia.

Dr. Arthur Lewis, now a doctor in New York city, lived in Vanuatu (formerly New Hebrides) for two years. He spoke to a member of the Black Students' Network about the history, present and future of the Pacific islands.

Lewis learned about the Pacific Islands through Dr. Yosef Ben-Jochanon, a distinguished Egyptologist and historian who lec-

tured in Papua New Guinea. Ben-Jochanon, or Dr. Ben, as he affectionately called, was well received in Papua New Guinea after his lectures on Black History, and was asked to return to give more.

For the first time since colonization, the people of Papua New Guinea were hearing positive things about Black people. On the advice of Dr. Ben, Lewis and his family made his way to Vanuatu, a small island country in the South Pacific, to see how he could help this newly independent country.

He asserted that the original inhabitants of the islands were "racially, phenotypically, linguisti-



Coastal mountain woman. (Papua New Guinea).



City dweller.

AMMA ZULU CHRIST...

continued from page 12

attests to the Africanness of Judeo-Christianity.

Judeo-Christianity spread to the Middle East, East Africa and later to Europe. Eventually, conflict within the ancient Christian church, and the geographical barrier created by Islamic North Africa, isolated East African Judeo-Christians from their European counterparts.

Centuries later, European Christianity entered Central and West Africa through colonialism. These newly colonized societies filtered European Christianity through the precepts of their own religions. Spirit possession, and the preeminence of music and dance as forms of religious expression, became important features of "Africanized" Christianity. For example, Simon Kimbangu founded a reformed African church in the Belgian colony of Zaire.

Islam

Africans also participated in the development of Islam. Middle Eastern societies varied from nomadic Arab to African peoples. An African by the name of Bilal played a prominent role in the growth of Islam and was Mohamed's closest disciple. After Mohamed's death, the spread of Islam became Bilal's life work.

Islam was adopted by the ruling circles of Central and West African empires, and the trading circles of East African merchants. In North Africa, the *Jihads*, Arab-Islamic holy wars, resulted in the Islamization of North African nomadic societies.

Yet in every case, Islam, like European Christianity, was modified by African peoples to include their indigenous beliefs. For example, the Fulani, Wolof, and Hausa independently formed Islamic brotherhoods.

AFRICAN RELIGIONS IN THE DIASPORA:

Krishna and Buddha

Thousands of years before the birth of Christ, East Africans migrated into Asia. There, as documented by the British scholar Godfrey Higgins, they founded the Indus Valley civilization, which reached its apogee between 2200 B.C. and 1700 B.C.

The people of the Indus Valley Civilization migrated to the Eastern Himalayas, Upper Ganges, Southern India and Asia particularly during the waves

of Aryan migrations into Pakistan and India (about 800 B.C.). The descendants of these East African migrants are known as Dravidians. In Hindi, Dravidian groups are classified as *Adivasi* meaning "first inhabitants."

The benevolent god Krishna, whose presence is recorded as far back as 1200 B.C., is depicted in the likeness of the Dravidian people.

Siddhartha Gotama - the Buddha or "enlightened one", who lived around 600 B.C., also appears of Dravidian descent in his earliest portraits. The Buddha's philosophy was profoundly egalitarian and transcendent. Among the many other features of his teachings was the denunciation of the subordination of women, and the caste system being developed by Indo-Aryan societies of India.

The striking similarities in the life-histories of the Egyptian god Horus, Krishna and Buddha, suggest still deeper links between African mythology and these two Indian religions.

Africans in the new world

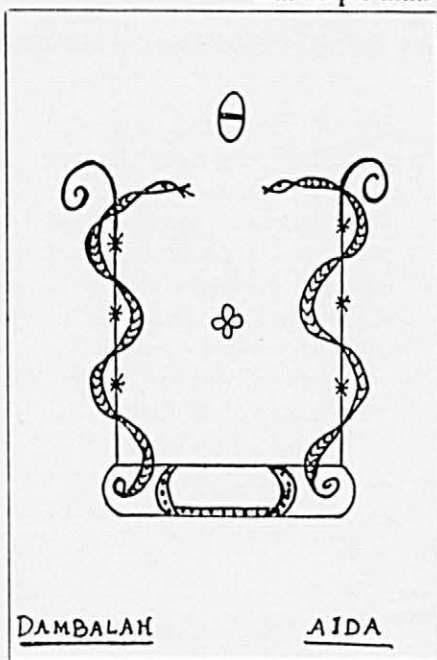
African slaves, brought to the Americas, were forcibly christianized but they retained and incorporated into their worship elements of their traditional religions. Ancestor worship, trance healings and African artistic expression of worship, gospel music and ritual dance, are omnipresent in the religious expressions of Afro-Caribbean and American peoples.

A fusion of Catholicism and West-African religious beliefs resulted in European saints being equated with African gods, such as in the

Candomble in Brazil and *Vodou* in Haiti. For example, in Haitian *Vodou*, which is in part derived from the Dahomean *Vodun* religion, the equivalent of Moses is the serpent-god *Dambala* and that of St-Peter is *Legba*. The Jamaican *obeah* practices from the Ashanti African ethnic group have been less influenced by Christianity. The *obeah* gods are all African.

The Africanized Christianities of the peoples of African descent in the Americas have played major socio-political roles in the history of Black Nations in America.

Religion became the force and binding power through which Blacks fought against their oppressors for their freedom, independence, like the Maroons in Jamaica, and Boukman in Haiti and civil rights in the American Black Churches in the 1950's and 60's.



Vêvê of the snake-god Dambala.

cally and culturally Africans." However these people underwent "international slavery," the term coined by Dr. Lewis for colonization.

In the process of European colonization, the indigenous populations were decimated, through outright massacre and the introduction of diseases. Some islands lost as much as 90 per cent of the population.

Tasmanians and most of the original Australians were completely wiped out, just as were the indigenous Caribbean Islanders. The invaders' influences on these civilizations still remain; Indonesian in Timor and Western Papua New Guinea, Britain in Australia and Fiji Islands, and American in Guam and Samoa.

Most of these countries have achieved independence and are now developing economically, politically and militarily. All the independent countries are members of the United Nations. Most importantly, the present governments are coming to grips with their history and culture and opening stronger links with Africans at home and in the Diaspora. South Pacific Islanders now "identify themselves as

and with Africans," Dr. Lewis said.

It is important to realize the inherent ties between Africans and the African people of the Caribbean and South Pacific. There is a cultural continuity between all African people regardless of geographic location.

As Dr. Lewis said, "the good

weather, land, agriculture and national spirit is the same as that in the Caribbean. On meeting a Pacific Islander you would not know if he or she were a Jamaican, Guyanese, Nigerian or Kenyan."

Having lived with the Fijians for three years, it is easy to agree with Dr. Lewis. As a Jamaican, I found that many features of my culture and social behaviour are similar to Fijian culture.

On a larger scale, the Islands face the same national issues as other developing countries in Africa and the Caribbean.

The Islands are trying to recover from the continual exploitation of their mineral, marine, and human resources.

The industrial nations dump nuclear waste and garbage in the South Pacific as well as off the coast of West Africa. In some areas, the U.S. and France test nuclear weapons without thought to the implications and consequences for the Pacific Islanders.

The people of the Islands are rising up to protest these activities,

THERE IS A CULTURAL CONTINUITY BETWEEN ALL AFRICAN PEOPLE REGARDLESS OF GEOGRAPHIC LOCATION.

but industrial countries still control much of the South Pacific.

Author Lewis said, "It is time for all generations to draw upon the inherent links between Caribbean Islanders, Africans and South Pacific Islanders" so that economic, political and social networks can be created.

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AFRICAN-AMERICANS IN THE CIVIL WAR ON THE FRONTLINES FOR FREEDOM

by Audrea Golding

The participation of hundreds of thousands of African-American men and women in the American Civil War is rarely mentioned in most history books. Yet their contribution was common knowledge at all levels of American society at the time. Close to 80 per cent of all African-American men eligible to join the army signed up.

We must never forget those who fought for freedom and equality of African-Americans in this important period of history. They changed our status from slaves, or "three-fifths" of a person, to free citizens of the United States.

By 1861, the issue of slavery had so divided Americans, the United States faced an ultimatum on whether the inhumane institution of slavery could continue. The debate eventually led to war when the Southern Confederate army opened fire on a Union army post in Fort Sumter, South Carolina.

Despite that the war would put an end to slavery, at its outset African-Americans were not allowed to participate. When then-President Abraham Lincoln called for 75 000 volunteers to enlist in the Union army, the War Department refused to enlist African-Americans. In fact, recruiting centres turned African-Americans away.

Lincoln was against the war developing into a war against slavery. His only goal was to maintain national unity. The federal government questioned African-Americans' loyalty to the government because of their brutal history in America as slaves. Government officials also questioned their ability, discipline and courage in battle, because of the strong-held belief in the racial inferiority of African-Americans.

African-American abolitionists insisted the war should instead focus on ending slavery. They pressured the government for abolition and for the inclusion of African-Americans in the Union army.

Although Lincoln did not want African-Americans fighting in the war, towards its end, he recognized the essential role of African-Americans. "Abandon all posts now garrisoned by Black men — and we would be compelled to abandon the war in three weeks," wrote Lincoln to one of his Generals. He also wrote the use of African-Americans in the war effort was "the heaviest blow dealt to the rebellion."



Nearly 300,000 African-Americans were laborers for the north.

Union lines whenever the Union army penetrated new territory in the South. Field commanders were forced to make their own decisions about how to deal with slaves coming into their camps.

In May 1861, Union army General Benjamin Butler became the first Union commander to use African-Americans in his ranks. He declared the fugitive slaves "Contraband of War" and put them to work in non-military capacities. For example, African-Americans were paid to build fortifications and to serve as cooks, carpenters and in other service areas.

In July 1862, President Lincoln issued a call for another 300 000 volunteers to enlist in the army. Soon after, Congress changed the law to officially allow African-Americans to serve in the army as labourers — but still not as soldiers.

Heavy losses on the Union side and increasing desertion by white troops placed a premium on manpower. Only in August 1862, when it became clear the war would be long and drawn-out did the federal government adopt a policy of allowing and encouraging the

slaves in the rebel Southern states and stipulated that freed slaves should be received into the military.

After the Proclamation was announced, African-Americans, especially in the North, joined the Union army *en masse*. African-American abolitionists such as Frederick Douglass and Martin Delaney acted as recruiting agents for the Union army in the North. Rallies were held to encourage the enlistment of African-Americans.

Douglass urged his fellow African-Americans: "Fly to arms, and

bles and skirmishes, and suffered 68 178 fatalities on the battlefield during the course of the war.

93 000 soldiers came from the Southern slave-states, 40 000 came from the border states and the remainder from the North. Another 300 000 African-American men and women served as army labourers, spies, servants, cooks and helpers. No matter where they came from, African-Americans wanted to finally put an end to slavery in America.

Preceding the war, Harriet Tubman, an escaped slave, led hundreds of others to freedom on the Underground Railway, despite a reward of \$40 000 for her capture. Tubman later served as a spy, scout and nurse for the Union army in the South.

When African-Americans were engaged in combat or captured, they suffered the worst

By the end of the war, there were 154 African-American regiments in the army, containing over 200 000 troops. They saw action in 198 battles and skirmishes, and suffered 68 178 fatalities on the battlefield during the course of the war.

smite with death the power that would bury the government and your liberty in the same grave!"

Martin Delaney, later appointed a major in the Union army, justified African-American enlistment in the war. "Our common country is the United States. Here we were born... educated; here are the scenes of childhood... and from here will we not be driven by any policy that may be schemed against us."

African-American regiments

The 54th Regiment of Massachusetts was the first officially authorized African-American regiment to be raised. Although African-American regiments were supposed to be paid the same as white regiments, they were typically paid half the monthly wage —

about \$7 a month. For one year, the 54th Regiment of Massachusetts protested this discrimination by refusing the unequal wages.

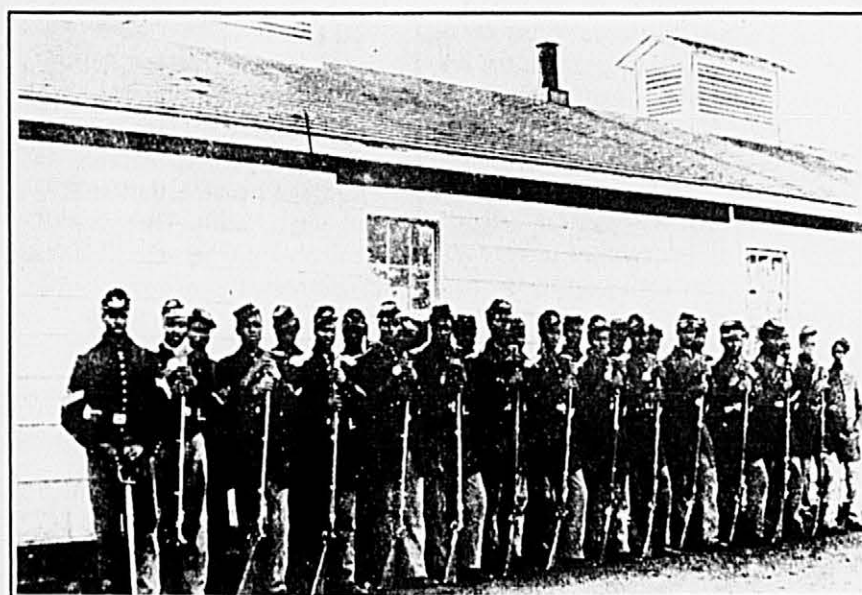
By the end of the war, there were 154 African-American regiments in the army, containing over 200 000 troops. They saw action in 198 bat-

treatment and were attacked more aggressively than white soldiers. For example, in April 1864, at Fort Pillow, Confederate soldiers captured and then murdered 300 African-American soldiers. Five of the men were buried alive.

By the end of the war, the courage, discipline and determination of African-Americans could no longer be questioned. The soldiers were welcomed as heroes in their communities. Twenty-one African-Americans won the Congressional Medal of Honour, the highest decoration.

But once the war had ended, the needs of African-Americans were forgotten. The government did not live up to its promise to give freed slaves forty acres and a mule. African-Americans had no jobs, no training and found that they had exchanged legal slavery for a new form of economic slavery. African-Americans found themselves without the economic resources to begin as small farmers and were forced into the status of agricultural labourers or sharecroppers. Little seemed to have changed.

It was not until the Civil Rights movement, a hundred years later, that these issues of legal and economic inequality would be seriously addressed.



Civil war soldiers

We want you in the Union army!

Once the Union army started to attack areas of the South, slave-owners began to fear a slave revolt. Slaves were moved far from battle lines to prevent their escape. Nevertheless, thousands of slaves flooded

recruitment of African-Americans. The reward to those who enlisted would be freedom for them and their families.

Enlistment of African-Americans picked up following the Emancipation Proclamation of January 1, 1863. The act freed all

BLACK TALK '92-FOURTEEN HOURS OF AFROCENTRIC CENTRIC PROGRAMMING

PRESENTED BY THE BSN IN CONJUNCTION WITH CKUT (RADIO MCGILL) 90.3 FM
TENTATIVE SCHEDULE-SATURDAY
FEBRUARY 8, 1992.

BLACK TALK '92

10:00-11:00

OPENING

A brief introduction to the BSN (Black Students Network) followed by a discussion concerning the importance of Black History Month.

11:00-13:00

Samedi Midi

A regular programme on CKUT dealing with Haitian events; Music, News, et cetera.

13:00-13:30

BLACK HISTORY THEME

13:30-14:00

INTERVIEW

An interview with student group leaders regarding the importance of a Black Studies programme.

14:00-14:30

INTERVIEW

An interview with members of the Black Youth group AKA...X in particular reference to the violence in Montréal last summer, and their views on the current situation.

14:30-15:00

LECTURE

Selected passages from the lectures of Dr. Yosef

Ben-Jochannan and Dr. John Henrik Clark

15:00-16:00

POETIC RESPONSE

Dub poetry by Michael Pintard and others. A poetic political response on issues affecting Blacks worldwide.

16:00-17:00

WEST INDIAN RHYTHMS

A regular programme on CKUT.

17:00-17:30

CALYPSO

Calypso, a tool for liberation: Soca, sexual gratification.

17:30-18:00

INTERVIEW

The history of Blacks in Canada, with special guest, author, Dorothy Williams.

18:00-19:00

PANEL DISCUSSION

What the 500th anniversary of Columbus means to the Black community. With special guest speakers.

19:00-20:00

MASTERS AT WORK

Rap music as a politically and socially motivated tool of expression for Afrikans.

20:00-21:00

RAP MUSIC

Slavery is back in effect-African artform, white profitability.

21:00-22:00

MALCOLM X

The life and times of a great twentieth century revolutionary.

22:00-22:30

MUSICAL INTERLUDE PART 1

An examination of the historical roots of gospel music in Africa.

22:30-23:00

MUSICAL INTERLUDE PART 2

The origins and evolution of African music. African music to Jazz, R & B, West Indian, Rap, et cetera.

23:00-

CLOSING

DISTINGUISHED AFRICAN HISTORIANS TO SPEAK AT MCGILL

THIS MONTH IS BLACK HISTORY MONTH and, to commemorate the occasion, the Black Students' Network of McGill University will be hosting two very special guests.

On Thursday February the 13th, Dr. Yosef ben-Jochannan will be speaking on *The Relevance of Egypt*



Dr Yosef Ben-Jochannan.

as a *Black Civilization* and other related topics. Dr. Ben, as he is affectionately called, is an historian, linguist, Egyptologist, and theologian. He is also a former lawyer and civil engineer.

He has written numerous (28) books including *Black Man of the Nile and His Family*, *Africa, Mother of Western Civilization*, *The African Origins of the Three Major Western Religions*, and others.

At 77, he has spent over 50 years of his life researching the history and culture of African people. His work has taken him to every continent and to the Pacific Islands.

This former chief of the African Desk of the United Nations has taught in numerous universities in Africa, the Caribbean, North, Central and South America.

He recently retired from Cornell

University and is now conducting archaeological digs in the Aswan region of Egypt.

Dr. Ben is one of the most important figures in the resurgence of cultural awareness in North America and has influenced many of the leading African-American thinkers in the United States and Canada.

On Friday, February 14th, Dr. John Henrike Clarke will also be speaking at McGill. Clarke is an historian and writer of great repute. At 81 he, like Dr. Ben, has spent much of his life researching and teaching African history. His work has taken him all over the world and to every country in Africa.

Clarke is the former chairman of the Department of Black and Puerto Rican Studies at Hunter College and

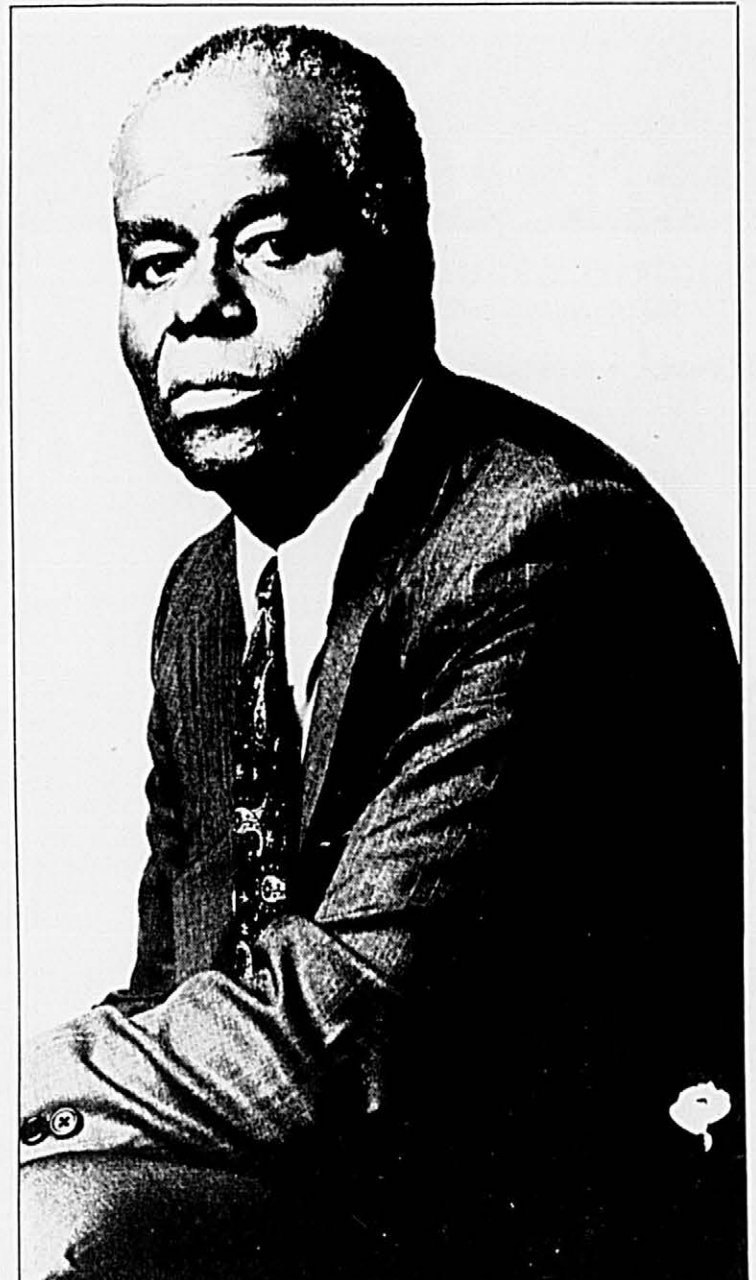
distinguished professor of Cornell University's African Studies and Research Centre. He is also the author of 19 books including his most recent work *Africa at the Crossroads: Notes On an African Revolution*, and is a founding member of the Black Academy of Arts and Sciences.

Recognized internationally as an authority on African and African-American history and culture. Dr. Clarke will be speaking on *African Civilizations, Columbus, and the Af-*

rican Slave Trade.

Both Dr. Ben and Dr. Clarke are giants in their fields. For decades they have struggled to put the history of Africa and its peoples in its proper context. This has usually meant opposing main stream academia and being shunned by their colleagues.

However, far from seeing this as a sacrifice, they both see their work as imperative and would not have it any other way.



Dr John Henrik Clark.

Black History Month Events

Black Culture as seen by Charles Biddle.

Popular Montréal jazzman, Charles Biddle, relates his vision of past and present Black culture in Montréal.

Notre-Dame-de-Grâce, January 30 to March 1

Dinag Vero Quintet

This talented young musician from Martinique brings classical training to her jazz performances. A jam session follows.

Rosemont-Petite-Patrie, February 7, 8pm

From the Shore, Fair Trade

Two film shorts by Barbara Doran document the African woman's struggle to achieve economic independence and make a better contribution to her community. Followed by Sisters in Struggle. Dionne Brand and Ginny Stikeman, filmmakers at the National Film Board produced this documentary profile of Black women activists.

Notre-Dame-de-Grâce, February 11, 8pm

Simone de Beauvoir Institute (Concordia University)

The women's studies institute invites you to attend the following lectures at its Concordia campus building: Akena Busia, Black African Feminism, Blacks in Montréal.

February, date and time to be confirmed.

AKAX

AKAX (Also Known As X), in conjunction with the African Alliance in Action, present a number of lectures including "The coming of Columbus and its effects on the African American," by Alfie Roberts.

February 7 to 28, at the Hall Building of Concordia University, room H-620. Phone 485-1945 for info.

McGill Black Students' Network's Heritage display

The black students group is presenting a mainly visual display on the history and culture of Africans both in Africa and the Americas.

Union Building, Room 301, February 5 and 6, 11:00am to 6:00pm.

Black History-Black Pride

This conference is presented by Marion Lowe-Mclean and Junia Wilson, both members of the Québec Board of Black Educators.

St. John's United Church
98 Aurora Street, Pointe-Claire, February 12, 8:00pm

Black Talk

Fourteen hours of Afrocentric programming on Radio McGill. Music, tributes, interviews, education and much MUCH more

"Tune in to what you need to know!"

Saturday, February 8, 10h00 to 00h00 on

CKUT, 90.3 FM

Dr. Yosef Ben Jochannan

"Dr. Ben" speaks on the relevance of Egypt as a Black civilization.

Thursday, February 13, 19h00 Rm S1/4 in the Stewart Biology Building. 1205 Ave. Dr. Penfield

Dr. John Henrik Clark

"Pre-colonial African civilization, slavery, and the Columbus myth"

Friday, February 14, 19h00 Rm S1/4 in the Stewart Biology Building. 1205 Ave. Dr. Penfield

Roots and Culture Dance

Co-sponsored by CKUT and the BSN
Saturday, February 15, Union Ballroom, 3480 McTavish, Rm 301

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Telephone: (514) 398-6815
Fax: c/o SSMU (514) 398-7190

OTHER CAMPUS EVENTS

The Engineering P.P.O. will show off their Garbage Sculpting talents. Onion 107, 12-2pm. Not to be missed. Information: 398-7432.

Access McGill is having a general meeting in Onion 104 at 1pm. Information: 931-6343.

For those of you who haven't seen Five Feminist Minutes yet, you've got another chance. And it's free! Burnside 426. 7:30pm. Be there. Information: 844-2650.

Walksafe has expanded! Starting at 7 pm tonight, you can call the Walksafe Network at 398-0823 and we will walk with you from anywhere to anywhere Mon-Sat between 8pm and 12am.

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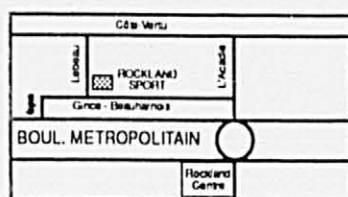
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BLACK FACTS: DID YOU KNOW?

Whether from indifference or express intent, the vast majority of positive contributions by Black people to the world's history have been omitted. In fact, Black people have played a variety of roles in almost every facet of human accomplishment.

Yet society teaches us to assume, almost unconsciously, that the successes of Black people are predominantly relegated to contemporary song, dance, and sport. The need to acknowledge and learn other aspects of Black achievement is all the more urgent because of this dangerous and destructive misconception. Here, then, is a step towards the just redefinition of history.

BLACK INVENTIONS

Electric Lamp: Joseph Nichols and Lewis Latimer, 13 September 1881. **Elevator:** Alexander Miles, 11 October 1867. **Pencil Sharpener:** John Love, 23 November 1897. **Hand Stamp:** William Purvis, 27 February 1883. **Fountain Pen:** William Purvis, 7 January 1890. **Refrigerator:** John Stanard, 14 July 1891. **Overshoe:** Alvin Rickman, 8 February 1898. **Traffic Signal:** Garret Morgan, 20 November 1923. **Guitar:** Robert Flemmings, 30 March 1886. **Comb:** Walter Sammons, 21 December, 1920. **Egg-Beater:** Willis Johnson, 5 February 1884. **Telephone System and Apparatus:** Granville Woods, 11 October 1887. **Railway-Telegraphy:** Granville Woods, 28 August 1888. **Electric Message-Transmission Apparatus:** Granville Woods, 7 April 1885. **Lawn Mower:** John Burr, 9 May 1899. **Dust Pan:** Lloyd Ray, 3 August 1897. **Thermostat Apparatus:** David Crosthwait, 6 March 1928. **Golf Tee:** George Grant, 12 December 1899. **Lawn Sprinkler:** Joseph Smith 4 May 1897. **Steam-Cylinder Lubrication:** Elijah McCoy, 4 July 1876. **Heating Furnace:** Alice Parker, 23 December 1919. **Signaling System:** Lewis Chubb, 30 March 1937. **Air Conditioning Unit:** Frederick Jones, 12 July 1949. **Magnetic Computer Tape:** Larry Preston, 24 August 1971. **Gamma Electric Cell:** Henry Sampson, 6 July 1971.

MEDICINE

— Imhotep of Ancient Egypt was the real Father of Medicine. He lived about 2300 B.C.E. and communicated his knowledge to students from far and wide, including Greece and Rome. Hippocrates, the so-called "Father of Medicine," lived 2000 years after Imhotep.

— The surviving medical papyri clearly illustrate the medical knowledge of the Africans of the ancient civilization Kimit. The so-called "Ebers Papyrus" which dates back to 1500 B.C. is a study of pathology, anatomy, herbal pharmacology and physical diagnosis. The so-called "Edwin S. Smith Papyrus," circa 1600 B.C.E., is primarily surgical text with special emphasis on the spinal column.

— The Bonyoro of Uganda developed a method of "Caesarian Section" which boasted 99 per cent accuracy. In fact, they taught the value of antiseptic and proper stitching to the British colonizers, in whose own society Caesarian sections invariably resulted in the death of the mother.

— Dr. Aben Ali, a Black African, was private physician to King Charles VII of France.

— Dr. C. Tavares, a Black Moor, was private physician to King Carlos I of Portugal.

— Dr. Daniel Williams, a Chicago surgeon who died in 1931, was the first to perform a successful operation on the human heart.

— Dr. Richard Drew, a McGill alumnus, developed the "blood bank," for the storage of plasma and blood cells.

POLITICAL AND MILITARY FIGURES

— Hannibal, the famed African general, conquered territory in Spain and France, and performed the astounding feat of crossing the Alps. Over a span of 15 years, he continually defeated Rome, the mightiest military power of that age.

— King Yusuf of Upper Senegal, Africa, saved Moorish civilization from Germanic Christian invaders. In 1086, Yusuf crossed the Strait of Gibraltar with only 15 000 men, and inflicted defeat on an invading Germanic Christian army nearly three times the size of his own.

— In 1538, Askia, Great Emperor of Songhay, ruled an empire larger than Western Europe, stretching from the Atlantic Ocean to Lake Chad.

— Mulay Ismael, emperor of Morocco, reigned over a vast and often despotic empire in early 18th century.

— John VI, King of Portugal, was of African parentage and in 1808 transferred his throne to Brazil.

— Jean Baptiste de Bernadotte, a Black man, was the founder of the present royal family of Sweden. Enlisting as a private in Napoleon's army, he rose to be field-marshal. In 1818 he ascended to the throne of Sweden as Charles XIV.

— Cetewayo, King of Zululand in Southern Africa, defeated an entire British army in 1879, and a few days later defeated Prince Napoleon, heir to the French throne.

— Toussaint L'Ouverture, possibly the greatest general in Haitian history, led the Caribbean nation to independence against what was then the greatest power in the world, the French Empire.

— Alexandre Dumas, a Black Frenchman, was an imposing figure and a noted general. He was so revered in French society that it was he who was originally intended to be the Emperor of France. However, because Dumas was away on a military campaign, Napoleon assumed the role instead.

— Mohamed Ahmed, or the "Mahdi", was a general of Sudan, Africa who defeated every army that England sent against him. At his death in 1885, he had created an empire that stretched over 700 miles.

— The leader of the second-to-last successful Cuban revolt in 1933 was Fulgenico Batista, a Black sergeant who later became President of the Republic.

— France has had six Black ministers — Severiano de Heredia, 1887; Senator Henri Lemery, 1915—1918; Alcide Delmont, 1928; Blaise Diagne, 1931; Gratien Candace, 1932; Gaston Monnerville, 1937.

— Eugene Chen, Minister of Foreign Affairs of China in 1927 and secretary to China's first president, was of Chinese—

Black parentage

ANCIENT CIVILIZATIONS

— An African people now known as the Grimaldi lived in Europe up to 12 000 years ago. Two complete Grimaldi skeletons are in the Museum of Monaco, near Monte Carlo. Abundant traces of their culture have been unearthed in Southern and Central Europe.

— Elam, a mighty Black civilization of Persia, flourished about 2900 B.C.E. and is perhaps older than Egypt or Ethiopia. One of its later kings, Kudur Nakanta, conquered Chaldea and Babylon and brought back to his capital rich treasures. This capital, Susa, is the "Shushan" of the Bible where Esther, the Jewess, sought the favor of King Ahaserus of Persia and Ethiopia.

— Cheops, a Black Egyptian, built the Great Pyramid, one of the Seven Wonders of the World. It is 451 feet high, contains 2 500 000 blocks of granite (each weighing two and a half tons,) covers thirteen acres, and took 100 000 men thirty years to build. It was completed in 3730 B.C.

— The Ganges, sacred river of India, is named after an Ethiopian king of that time who conquered Asia as far as that river.

— The most ancient lineage of the world is that of the Ethiopian royal family. It is said to be older than that of the British by 6130 years. The last Emperor of Ethiopia, Haile Selassie I, could trace his ancestry to King Solomon and the Queen of Sheba and beyond that to Cush, 6280 B.C.

— Ancient Colchis, located on the northern shore of the Black Sea, was a contemporary of the ancient African civilizations of Kimit and Nubia. The Africans of Colchis were one of the first people to inhabit the area now controlled by the Soviet Union. Their descendants presently reside in the Abkhazian Autonomous Soviet Socialist Republic, often referred to as the "Black Soviet."

— The Sumerians who developed Mesopotamia (designated by Western scholars as the "world's first civilizations"), were an African people. Ancient records refer to them as the "Black-heads" or "Black-faced peoples."

— Khart Haddas, or Carthage, was not a Phoenician state as commonly believed, but a predominantly Black African state. Phoenicians represented a small and immigrant minority of the Carthaginian population.

The roster of accomplishments and events contributed by people of African descent to history goes on and on. The true spirit of Black History Month can only be celebrated by the earnest and purposeful study of this rich and varied history.

— compiled by Chantal Thomas

BOOK LIST

- Ben-Jochanon, Y. *Black Man of the Nile. Africa, Mother of Civilization. Origins of the Three Major Western Religions.*
- Booth, N.S. ed. *African Religions: A Symposium.*
- Diop, C.A. *African Origins of Civilization: Myth or Reality. The Cultural Unity of Black Africa. Civilization or Barbarism.*
- Jackson, G.J. *Introduction to African Civilizations.*
- James, G. *Stolen Legacy.*
- Johnson, J. *A Pictorial history of Black Soldiers in the United States.*
- Kondo, Z.A. *A Crash Course in Black History.*
- Haley, A. *The Autobiography of Malcolm X. As Told to Alex Haley.*
- Mokhtar A. *General History of Africa vol. II.*
- Newton, H. *To Die for the People.*
- Oliver, D. *Bougainville A Personal History.*
- Parrinder, G. *Religion in Africa.*
- Ray, *African Religions.*
- Roger, J.A. *The World's Great Men of Color.*
- Rogers, J.A. *100 Amazing Facts about the Negro with Complete Proof.*
- Seale, B. *Seize the Time.*
- Snowden, F. *Blacks in Antiquity: a Greco-Roman Experience.*
- Van Sertima, I. and Rashidi, R. eds. *African Presence in Early Asia.*
- Van Sertima, I. ed. *Blacks in Science Ancient and Modern. African Presence in Early Europe. They Came before Columbus.*
- Williams, E. *Capitalism and Slavery.*
- Williams, C. *The Destruction of Black Civilization.*

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12 - Personal

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14 - Notices

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Vendredi 7 février / Friday 7 February

à 20 heures / at 8:00 p.m.

Prix / Price:

\$ 10.00 Étudiants, Bénéficiaires d'Assistance Sociale et Chomage
Students, Welfare recipients, Unemployed

FRIEDMAN & FRIEDMAN
Chartered Accountants - Comptables agréés

5075 de Sorel, Montréal, Québec H4P 1G6
Tél.: (514) 731-7901 Fax: (514) 731-2923

AU 2ième COIFFURE ESTHÉTIQUE
NEW ESTHETIQUE SERVICES

Specials For McGill
Students ALL YEAR!

Shampoo,
Cut & Style

Men: \$10
Women: \$15

Perm or
Modelling

Women or
Men from \$20

Facials, leg waxing, pedicure, manicure
20% off for students.

843-6268
Closed Mondays

3414 Parc Ave., 2nd floor,
suite 220 (corner Sherbrooke)



Seaforth
Medical
Building
3550 Côte
des Neiges
Montreal
Guy
932-2433



SPECIAL 1

FREE CONTACT LENSES
OR FREE FRAME

WITH THE PURCHASE OF A FRAME AND
PRESCRIPTION LENSES AT REGULAR PRICE,
WE OFFER YOUR CHOICE OF:

1) FREE CONTACT LENSES
(SOFT DAILY WEAR, SPHERICAL TRANSPARENT)
OR

2) A SECOND FREE FRAME
WITH THE PURCHASE OF SECOND SET OF
PRESCRIPTION LENSES

SPECIAL 2

SPECIAL
PRICES

ON CONTACT LENSES

DAILY WEAR \$99

EXTENDED WEAR \$139

TINTED LENSES \$169
(DAILY WEAR)

EYE EXAMINATION AVAILABLE BY APPOINTMENT WITH OPTOMETRIST

1992 GRADS

Chrysler starts you on your way!

\$750 Cash Rebate[†]

in addition to any other incentives



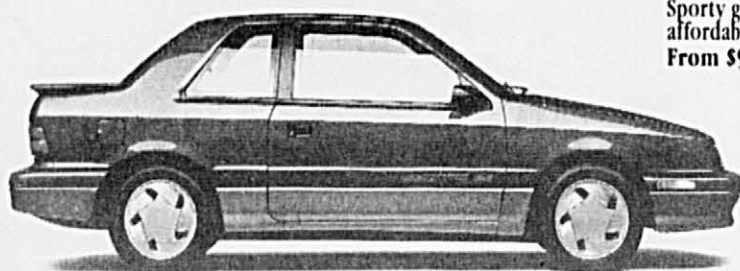
Plymouth Laser
Sizzling looks and
hot performance
From \$13,735**

Eagle Summit
A sporty Japanese-built sedan
From \$10,870**



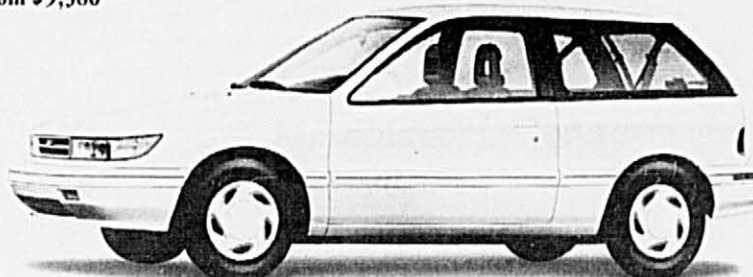
Jeep YJ
The fun-to-drive convertible
From \$12,165**

Eagle Talon
Driving excitement from
an award-winner
From \$16,205**



**Plymouth Sundance/
Dodge Shadow**
Sporty good looks at an
affordable price
From \$9,995**

Plymouth Colt 200
A high-spirited car with style
From \$9,380**



You've worked hard for your education. And now Chrysler wants to start you on your way with incredible savings on your first new car or truck.

Whatever your taste, from the dynamic, affordable Colt to the adventurous Jeep YJ to the sleek Eagle Talon, you'll save an additional \$750 on any new 1992 Chrysler vehicle of your choice!

Make the best deal you can at any Dodge-Plymouth or Jeep/Eagle dealership, then present the certificate below for an additional savings of \$750!

It's that simple. And that affordable!

Visit your Dodge-Plymouth or Jeep/Eagle dealer today for a test-drive. Experience the Chrysler difference for yourself.

Buy with Confidence

With Chrysler's *Owner's Choice Protection Plan*, you can choose between our 7-year/115,000-kilometre Powertrain Warranty combined with a 1-year/20,000-kilometre bumper-to-bumper Basic Warranty, OR our 3-year/60,000-kilometre bumper-to-bumper Basic Warranty. (For Imports and Laser/Talon models only, the 3/60 Basic Warranty choice includes a 5-year/100,000-km Powertrain Warranty.) It's your choice and there's no deductible!*

*Some restrictions apply. See dealer for details.

**Manufacturer's suggested retail price base vehicle as at January 1, 1992. Price is subject to change. Price excludes freight, licence, tax and insurance. Dealer order may be necessary. Dealer may sell for less. Offer available until December 31, 1992. Vehicles may not be exactly as shown.

**Chrysler Graduate Program****\$750**

CASH REBATE
on the 1992 Chrysler vehicle of
your choice in addition to
any other incentives offered[†]

Please complete:

Name: _____

Street: _____ City: _____

Province: _____ Postal Code: _____

Telephone: _____

Bring this certificate to the Dodge-Plymouth or Jeep/Eagle dealer of your choice to receive your cash rebate.

CHRYSLER

All you
have to do
is drive
one.

[†]Cash backs apply to retail purchases for personal use only.
See dealer for details.

McGill Daily GR (QUE) 1992